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THE WORLD TO-DAY

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World Dominion and The World To-day

An International Review of Christian Progress

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The "LIFE WITH A PURPOSE"

Ringing of London Campaign

The First Section of the Campaign is drawing to its close. And we thank God for the manifest tokens of His blessing. **12 Campaigns** have been conducted and **165 Special meetings** held. Altogether over **750 have passed through the Campaign Enquiry Rooms.** Many have dedicated their lives to His Service. So far the expenditure on the Campaign has exceeded the income by £890. Will you help us maintain our soul-saving ministry. **The Second Section** of the campaign started in January 1950 with the coming of

Dr. Toyohiko Kagawa

The outstanding Japanese Evangelist
and Christian Leader

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXVIII. No. 2 **March-April, 1950**

EDITORIAL

Thinking to Scale

IN the January-February number of *World Dominion* it was said: "We need badly to see our city and our world as a whole, to have a disciplined body of fact on which to base our spiritual adventures." In a London-wide campaign conducted by the *Mildmay Movement* in 1935, with the co-operation of 1,200 Churches, a fairly extensive survey was made of every area where campaigns were conducted. Retrospectively these surveys showed a gradually declining church-attendance which prospectively startled those who studied it, but which did not bring about, as had been hoped, an adequate study of a growing problem.

The 1935 campaign had many satisfactory results. The present "Ringing of London" Campaign (which, if material resources are increased, will be greatly extended) will, it is hoped, result in a deepened permanent interest in united evangelism, with action based on facts ascertained by city and country surveys. Already in response to a document entitled *A British Christian Survey*, sent out experimentally to various parts of the country, a good deal of interest has been created; if sufficient qualified observers could be obtained this document would enable them to reveal the present situation. This is the first requirement for informed, comprehensive, co-ordinated, continuous evangelism throughout the British Isles. It is an ambitious plan and will possibly fail for lack of resources, and its failure may be excused but cannot be justified.

We pray for revival, the answer tarries; is it because the Churches are not ready to cope with its results? I believe revival would come: (1) If the ministry in every city, town and village would meet together regularly for nothing but prayer; (2) If some plan could be devised whereby weekly, monthly, or quarterly visitation could be arranged to call at every home in a neighbourhood. Christians would then be fulfilling their duty in the matter of personal evangelism—in obeying the command "to preach the Gospel to every creature" by going to those who do not come.

There has recently been a revival of interest in this respect.

The World Dominion Movement is trying to keep up a continuous survey of the countries of the world. We would like to see more of this regional survey work undertaken by the National Christian Councils, while the International Missionary Council could, through its specialized sources of information, help to guide the distribution of forces and resources. This would also be useful for integrating into the sermons and addresses of the home ministry.

In the article already referred to, the opportunity in Japan stands out as a priority. This emphasis is justifiable from many points of view and need not be elaborated. Intelligence becomes of critical importance in the case of priorities. If I have just heard of a society that intends to send missionaries to Japan, to one of the comparatively least-needy areas in that country!

Finally, if unessentials were dropped and fundamentals only taken into account, a combined co-ordinated impact, intelligently directed by the Christian Church (whose giving might easily rise to a hundredfold its present average and make radio and literature and every modern facility adequate to the need), we should see the world evangelized in this rising generation. T. C.

One Field One Force

THE World Dominion Movement has consistently sought to encourage co-operation. When it published *The Land of the Vanished Church* it suggested that societies in North Africa should think in terms of "one field one force." It brought several African societies into closer contact by forming a Fellowship for Africa. Other Fellowships were formed, and now they all meet in an interdenominational fellowship. We have just received a memorandum indicating a move that has been taken in North Africa along the lines we have so long advocated. The Rev. T. Warren, of the North Africa Mission, says in this memorandum:—

"In recent years the inevitable competition arising from a multiplicity of small missionary societies, to which there seems to be no end, is causing some alarm. It shows that there is division where there ought to be unity, and that serious steps should be taken to reduce the number of agencies or so to integrate the activities of neighbouring societies as to promote a co-ordination of effort with the maximum of efficiency and economy. The fact that the Fellowship of Interdenominational Missionary Societies embraces representatives of no fewer than forty missions, without including all of them, shows how serious the situation is. The concern is not only felt among their societies and on their mission fields, it is also re-echoed at home. Churches are perplexed by the number of appeals that are being made to them and the impossibility of answering all of them. At a recent meeting of the Fellowship of Interdenominational Missionary Societies, especially convened for pastors of the home churches, the Chairman challenged the missions to lessen their number and merge into larger combined units."

Two missions, the North Africa Mission and the Algiers Mission Band, have taken practical steps to this end. These include: (1) a combined visit to the stations of both Missions in the spring of 1950, when a series of local conferences will be held. Further, joint deputation work will be done at home; on such occasions the claim of the field as a whole rather than those of the individual societies will be stressed. A combined North Africa Rally will be planned for London. There will be close co-operation in publications and visual aids. In addition there will be a regular exchange of information so that each mission will be kept closely and sympathetically in touch with the other's problems, plans and activities.

Let the People Read

Under the above title it is hoped to publish a series of articles, covering different regions of the world in turn, on the need for and provision of Christian literature. In our January number we published a preliminary article on the general situation. In this issue we publish contributions on China, Japan, and Korea. In our next issue we hope to publish an article on India and Pakistan.

THE LITERARY OPPORTUNITY IN JAPAN

W. H. Murray Walton

"THERE is almost unanimous agreement about the implications of Christian literature and the consistent failure to achieve any result commensurate with the need." Since the Tambaram Conference, from whose Report these words are taken, the world has continued at ever-increasing speed to "stride towards literacy." The services of Dr. Laubach are in demand all over the world; Africa and Asia, Moslem and pagan lands alike are clamant for his help. Governments are working out methods of their own and are sponsoring literacy campaigns on a large scale. The "silent billion," as Dr. Laubach has so penetratingly described them, are at last beginning to read. And, what is more heartening still, the Church itself is beginning to show signs of becoming "literature-conscious." Certainly more prominence is given in magazines to the subject than ever before, even if there is no marked increase in missionary giving to this end.

A study therefore of the effect of this growth of literacy on the people concerned and of the bearing which it has on the whole Christian campaign is not entirely irrelevant to the present situation. And when in addition it is actually possible to examine the case of a land in which literacy has become an accomplished fact within living memory, the study has all the greater value as an indication of what may be expected in other lands as they too attain the same status. Such a land is Japan. For it was only in the '70s that her leaders embarked on a policy of nation-wide education, with the result that to-day, three generations after, over ninety-nine per cent. of her people are able to read.

One inevitable result of this no mean achievement is a tremendous demand for reading matter. The two biggest daily papers in Japan passed the two-million mark before any similar paper in England had reached that figure. To-day their circulation is in the neighbourhood of three million each. In addition, there are other big newspapers enjoying a nation-wide circulation, not to mention a large number of provincial newspapers. The standards of journalism may not be up to those of *The Times* and the *Manchester Guardian*, but as papers they are thoroughly up to date and can compare favourably with our cheaper English dailies. In one respect, however, they are ahead of all the papers

over here; the front page of all the big papers in Japan, every day, is devoted to the advertisement of books, pamphlets and magazines.

In addition to the daily papers there are also several monthlies which enjoy huge circulations. *Shufu-no-tomo* (*The Housewife's Friend*) publishes a million and a half copies a month, while *Kaizo*, the *New Statesman* of Japan, only much more Christian, enjoys a similar circulation. *Seicho no ie* (*The House of Growth*), a magazine with a strongly Christian bias, prints 500,000 copies a month.

AN interesting experiment has recently been launched in the publication of an avowedly Christian magazine, *New Age*, by one of the biggest newspaper houses in Japan; and though the circulation is still relatively small, with such a backing its success is almost certain. Moreover the craze for English, temporarily suppressed by the military party, is now greater than ever, with the consequence that English and American papers are in great demand, while "digests" with a world-outlook sell as fast as they can be printed.

During the closing years of the war publishing sank to a record low level and such books as were allowed to appear were concerned chiefly with the war itself. Even when peace came any rapid revival was precluded by the shortage of paper; the big dailies had to content themselves with a single sheet. But once the paper situation righted itself fresh books in increasing number began to put in an appearance, new shops sprang into being, until the publishing trade became one of the most flourishing in Japan. One of the reasons for the demand for books was the misery which the war had brought to the country; in books, novels and magazines people found a way of escape. For a short time there was a flood of pornographic literature, but this seems to have subsided as a wider field of selection became available. By 1948 the situation had almost reached its pre-war standard. But in it there were certain new features of a distinctive character.

THE first was the re-emergence of Communist literature. In the '20s the translations of Russian books were very popular in Japan; book-shops could be seen crowded with students reading all the latest accounts of the Communist revolution and experiment. On the attempted assassination of the present Emperor, however, by a youth whose mind had been warped by all that he had read, the Communist leaders were arrested and the movement driven underground. Only on Japan's defeat in 1945 were they released and given freedom once again to propagate their ideas.

To-day there is a considerable Communist Party in Japan with several members in Parliament and a large volume of propaganda. *Akahata* (*The Red Flag*), the Japanese *Daily Worker*, enjoys a circulation of some 300,000 more than its opposite number over here. In addition the movement sponsors some twenty different magazines and provincial papers which by

skilful system of mutual advertising give an impression of greater strength than they actually possess. But Communism in Japan has come to stay, certainly for several years, and though there is little likelihood of it ever gaining the ascendancy, yet it remains a continuing challenge to its one great alternative—the Christian religion. In the closing half of this article therefore it may be a good plan to see how the Christian Church is responding to this new situation.

There seems little doubt that Christianity to-day faces an opportunity greater than has yet been known in the long story of its contacts with Japan. The challenge of Communism is forcing people to ask whether there is any alternative, with the result that the general press is more sympathetic to the Christian message and carries more Christian material than perhaps ever before. Christian articles and stories find a ready place in its columns; the demands on the pen of such writers as Kagawa are unending.

IN the world of religious literature, too, Christian books are in great demand. *The Catholic Digest,* an avowedly Christian monthly sponsored by a minority Church, claims a circulation of 200,000, larger than any similar paper before. Only lack of capital prevents the Protestant Churches from publishing a similar magazine which would probably attain an even bigger figure, for there is no dearth of Christian writers waiting for their opportunity. It is a significant fact that books written by Christians describing the dropping of the atom bomb have proved " best sellers."

The tremendous response to Dr. Kagawa's evangelistic meetings has led to the production of a magazine devoted exclusively to Bible study; for the Bible is to the Christian what *Das Kapital* is to the Marxist. Two million copies of the New Testament, shipped over from the United States, were sold in two years, and now plans are afoot to sell a further ten million copies of St. John's Gospel in a not much longer interval. Indeed, so great has been the demand that at one time there was the unique phenomenon in Japan of a black market in Bibles! This demand is all the more remarkable considering that the literary style of the present version of the New Testament is much more removed from common parlance than the language of the Authorized Version is from that of, say, Peter Cheyney.

THE method of newspaper evangelism, which was employed with such success in Japan before the war, received a severe blow when in March, 1945, an American bomb completely destroyed the headquarters of the work in Tokyo. For a time the newspaper publishing conditions mentioned above made any possibility of its revival out of the question, and the enormous rise in cost even now makes its revival problematical. One thing is clear: to provide the funds necessary is beyond the strength of any one Church or denomination already overburdened with other commitments. For this reason proposals are now under consideration

for making it one of the activities of the National Christian Council. This perhaps is only fair, for even before the war, though an actual office was generally sponsored by a particular denomination, yet its fruits were shared by all.

Another point is clear: in the task of winning people for Christ there are few pieces of work, in which missions can share, more fruitful than this. That there is a demand is shown by a recent "flutter" in one of the Japanese dailies last December, when a single short advertisement offering more information about Christianity, but asking those who desired it to send with their request a small contribution, produced close on 150 applications. An analysis of these revealed the fact that nearly two-thirds came from areas at present unreached by the Christian Church.

WHAT help can the older Churches give to the Church in Japan along the line of literature at the present time? In addition to the way just mentioned, which should take a high place, there is a big field in the way of providing Japanese Christian leaders with the latest and best theological literature, especially that which deals positively with the menace of Communism. Japanese authors themselves will assimilate these and in turn produce books suited to the local situation, but at present many of them are able to do little in the way of constructive teaching for the simple reason that they lost their libraries in the bombing and cannot afford to buy new ones.

Again, among fields in which there are special openings at the present time is, first, that among women. It is only since the end of the war that womanhood in Japan has received its full emancipation and their demand for books is greater than ever. Then again, before the war all over the country existed Young Men's Associations largely military in character. Militarism has now been swept away but the Associations remain, some 12,000 of them, and their monthly magazine enjoys a circulation of over half a million. Here again Christian articles find a ready entry; but if they are to be maintained at a high level the authors must be kept provided with the necessary pabulum. Biographies in particular, drawn from the world - wide Christian Church make a special appeal—and there are many such in existence, but in English. Facilities should be offered for their translation.

THESE all represent lines of activity which will cost the home Churches but a fraction of what is required for the support of personnel or the maintenance of institutions—an important consideration in these days of economic stress. In short the Church in the West is now being offered an opportunity of helping the younger Church in the Far East on a scale hitherto undreamed of and that at a cost relatively low. Indeed, if we may close with another quotation from the Tambaram Report: "Missionary statesmanship at its time of greatest embarrassment has offered to it in book production an amazing new implement."

THE NEW ERA OF CHRISTIAN LITERATURE IN CHINA

A. A. Conibear

THE Christian literature enterprise in China has accepted the changing conditions of the times as a challenge to new and vigorous endeavour. Instead of withdrawing under the first threat of opposition from the new Administration, it has gone forward with an increasing programme of production. In the spring of last year, when the general assumption was that the Communists would, when once in power, prohibit or restrict this vital form of Christian activity, something in the nature of a strategic withdrawal did indeed take place.

The Christian publishing concerns in Shanghai, chief of which are the Christian Literature Society and the China Bible Society, distributed their available stocks by almost miraculous means to strategic centres all over the country. They also removed shells and specimen copies of their most important and vital publications to Hong Kong, Canada and London. In the event of their headquarters in Shanghai being closed, stocks were already available in other parts of the country, and the work of reprinting could have been continued in Hong Kong or even in Canada and London if that became necessary. This was a vigorous movement for the conservation of their existing work and a determination to ensure that it should be continued.

At the same time, the staffs of the Societies remained at their work in Shanghai, prepared to meet whatever the future might hold. Eight months have elapsed since the Communist controlled Administration came into power in Shanghai and East China, and in that period great things have happened in this vital sphere of Christian literature. The expected processes of questioning and investigation had to be gone through and may yet be continuing, but in all those eight months supplies of Christian literature have continued to flow from the publishing agencies. First the Christian periodicals, overcoming tremendous difficulties, secured registration with the new Administration and not only maintained but increased their circulations. *The Christian Farmer* for example, an evangelistic magazine in simple language serving the needs and problems of rural people, found its circulation increased considerably after it had been registered. Other Christian magazines, *The People's Star* for newly literate adults, *Happy Childhood* for the children, *Women's Messenger* for educated women, and the *Preacher's Magazine* for ministers and lay preachers, have now all received registration and continue in their good work of building up the faith of Christians and spreading knowledge of that faith among non-Christians into whose hands they may come.

As soon as travel became possible, the Chinese secretary of the Christian Literature Society made a visit to North China and returned to Shanghai with encouraging news of insistent demands made by Christian leaders in the North for constructive and helpful Christian books and pamphlets of all kinds. So far from there being any feeling that the door was closed to Christ-

ian literature in the North, the report revealed that more and more people wanted to read and to know what the Christian faith is, and where it stands in relation to the ideology of Communism.

THE Council of Christian Publishers, which is an advisory and co-ordinating committee of the various Christian publishing concerns in China, issued an appeal calling for increased effort in the work of supplying books and printed materials for the use of the Churches and for the interpretation of Christianity to the outsider; for the upbuilding of the church-members and for the missionary appeal.

The remaining months of 1949 witnessed an impressive record of new productions and reprints from the Christian Literature Society in Shanghai, the Religious Tract Society in Hankow and other Christian literature agencies.

The most significant new titles from the Christian Literature Society in Shanghai during this period included *The Life and Teaching of Jesus, The Problem of Evil, Does God Care?, The Meaning of Suffering, Man Does Not Stand Alone, The Christian's Personal Revolution,* all of which are seen to be entirely relevant to the present difficult times in China. Who can assess the good such books have done and will do in confirming the faith of believers and in influencing the thought of earnest seekers after truth in these troublous and difficult days?

For the Christian leadership in China, translations were made of the two volumes of Temple's *Readings in St. John's Gospel,* of Latourette's *The Unquenchable Light,* and other great books. For preachers and Bible students, an original one-volume commentary on the books of the Old Testament, and another one on the books of the New Testament have been completed after years of preparation and finally published. For the youth of China in schools and colleges a new series of booklets has been published with such challenging titles as *The Gospel for All, A Leader for All, The Church for All.* And for the general reader, booklets entitled *What is Providence?, What is Justice?, What is Freedom?* Space forbids the mention of many other publications for special purposes such as the rural Church, the training of youth and youth leaders, the devotional life of believers.

All the works mentioned and many others have been produced in the period between June and December, 1949. For much of that time little was known in England of what was being done. Doubts and uncertainties prevailed. Some were even tempted to turn their eyes away from China and to seek for more fruitful and open fields for the promotion of Christian literature. Now that the full story of courage, devotion, enterprise and energy is coming to light there can be no doubt that the Christian literature enterprise in China must be given every encouragement and all the support that lies within our power.

We in this country can never realize fully the difficulties which have had to be overcome by those in China to whom is committed the task of planning, preparing and producing Christian literature

during this period of uncertainty. Cut off for many months from contact with the West, having no knowledge of when normal grants in aid of their work could be resumed, doubtful of the attitude of the new Administration, they have never wavered in their faith and confidence that the work must go on with increasing vigour. To the best of their ability they have provided the books and materials for sustaining the life and work of the Churches, and for interpreting the Christian faith to readers of all grades. They have planned a programme of production for 1950 which is truly magnificent in scope and vision. They speak in terms of the new era for Christian literature in China.

IT is the duty of every Christian in this country to confirm them in their faith and confidence by supplying them with the resources to increase their effort tenfold. Only thus can we begin to answer the forces on the other side. We know that the opposing forces are terribly powerful. The literature of Communism may easily swamp the literature of the Christian faith. But there is no sign of defeatism in the ranks of those called of God to direct the Christian literature enterprise in China. Give them the tools and they will do the job.

CHRISTIAN LITERATURE IN KOREA SINCE THE WAR

Gerald Bonwick

THE arbitrary division of Korea into two almost equal portions by an imaginary line at the 38th parallel in 1946, introduced as a "temporary" measure, is still a chief source of dissatisfaction and perplexity in the Far East. The border line so suddenly introduced is still an impenetrable iron curtain by the will of the Soviet Union—the northern section being absolutely under Communist control, and the southern section precariously exercising self-government as the Republic of Korea under the auspices of the United Nations. The separation is absolute, controlling trade conditions, family and social relationships and religious intercourse, and even the mails and transportation arrangements are few and very faulty. Personal transfers, to and fro, are prohibited, but the number of secret evacuations from north to south has been immense, amounting to millions of persons, in the opinion of many. Accommodation for this multitude of immigrants has been difficult to find in the south, yet still they come.

There are now at least 150 Protestant missionaries back again in Korea—all of them in the southern section only—and the churches there are well organized and well attended. But no news passes out concerning the standing of Christianity in the northern section, and Communistic propaganda is rife.

During the last three years considerable advances have been made regarding Christian literature. When the missionaries first returned to Korea they found that the Christian Literature Society* building—a

* 190-10 Choong Chung Ro, 2nd, Sudaimoon-Ku, Seoul, Korea.

well-built, ferro-concrete structure of five storeys—was not seriously damaged, though it was in need of repairs. But all the office furniture, the library and the stock of books had been cleared out and sold by the Japanese.

The appointment of the Rev. Kim Choon Bai, a minister of many years' experience and with some ability in the preparation of literature, as Executive General Secretary of the Christian Literature Society, has proved to be an excellent one. Mr. Kim is always on the job and handles his many office problems in a fine way.

In recent years the form of spelling in the popular Korean script, known as Hankeul, has considerably changed, rendering the style of former printing practically obsolete; and it was felt that it would be unwise to reset type, to any large extent, for books that had been written ten or more years ago. So, apart from Sunday-school lessons, hymnals, and one or two reprints, 1948 had largely to be occupied with manuscript-preparation and arrangements for the new style of printing. The shortage of paper of every kind has also been very trying, and only recently has the severe rationing ceased.

During the first six months of 1949 a total of seven reprints and eighteen new books, as well as six new evangelistic tracts, were issued and are selling well. Manuscripts of a number of other books, mostly translations, are in hand; lack of paper and funds, as well as crowded printing presses, prevent these from being quickly published. Most of these books are much larger than those previously published in Korea. They have about twice the number of pages of books published by the Society in the previous twenty years. Sales are good; all sales are for cash, and it is easy to get. As a result, our publications are getting to the people almost at once and are not sitting on the shelves awaiting purchasers.

IN this time of unprecedented opportunity for the spread of Christian literature among the millions of Koreans, this sole united agency for distributing Christian books and papers finds itself crippled by lack of means to produce what can so readily be put into the hands of the people. The Koreans are great readers. Book stores are filled with all sorts of books, and crowds of students and youth look over what is for sale. Unfortunately only a small fraction of it all is Christian. Until 1947 it was said that eighty per cent. of books on sale on the stalls were of Communist origin, but that is not now the case. The new Korean Government exercised a strict oversight of all books on sale, and this has stopped the output of Communist publications. But much of what is still sold—including comics for children, in crude colours—is decidedly not of a helpful type.

There are now well-trained men and women in Korea who can translate worth-while books, and better, who can read a book and give the sense of it without slavishly translating it word for word in lifeless fashion. They can make it live in Korean. Some day we hope they will be able to produce something worth while of their own thought, but as yet they are too close to the days of strict repres-

sion of thought, and time must be allowed for that frame of mind to develop.

THE Christian Literature Society of Korea is now functioning fully. Much aid has been received from missions related to the Foreign Missions Conference of North America, and from a few individuals, but not nearly enough to meet the needs. Twenty-five books a year are not nearly enough for the great Christian movement to provide for thirty million Koreans, of whom less than one million are Christian. Editions of 2,000 or even 5,000 copies of a book—which is all we can now afford, are not large enough to make the impact that Christian books should make. Grants from interested persons or organizations would make possible not only larger editions but also a wider range of books, using the material newly prepared for printing in the recently perfected Korean script.

Enthusiastic support of the work of the Bible Societies in the homelands will make possible the continuation of this fine work in Korea. The British and Foreign Bible Society has been able to help only with books, sent out by mail or by freight; they are not permitted to send money out of England. And here, as with the Christian Literature Society of Korea, expansion is severely limited by lack of adequate resources to meet the requirements of the Christians and to provide Christian literature for the masses of non-Christians who swarm in Korean book-stores, eagerly reading whatsoever comes to their hands.

The Highway of Print Remains Open

CHRISTIAN people the world over must be made to see the opportunity and accept the challenge of this hour. They must be awakened to a sense of urgency. They must become literature conscious. *They must regard the task of providing Christian books as an absolute priority.*

The responsibility is a tremendous one. To evade it, to let the opportunity slip, would spell disaster for the cause of Christ and jeopardize the whole future of world evangelization.

Three years ago Dr. M. A. C. Warren wrote: "Whether or not those are right who believe that within ten years at most, and in many places within a far shorter period, the whole present shape of the Christian world missionary enterprise will be drastically changed from the pattern we know: whether in fact the present opportunity in schools and colleges and hospitals will pass more or less completely from our grasp, the highway of print remains open. If these familiar aids remain in our hands, how desperately urgent it is that there shall be books to hand to those whose questing search for knowledge we have stimulated, how vital that the books themselves should be according to the mind of Christ. But if we lose these traditional avenues of evangelism, as a growing number of missionary thinkers are convinced that we shall, how doubly important it is to press forward with a vigorous programme of Christian literature which shall be able to reach those whom we are no longer allowed either to teach or to heal."

—F. Colquhoun, *Give Ye Them to Read.*

A Book in a Bag of Beans

John T. Tucker

THE war drums which beat in Europe during the first world war found an echo in Angola, Portuguese West Africa. In 1915 Germans from South-West Africa invaded Angola. Two African chiefs, one of them Chipala of Galangue and the other—much more powerful — Mandume of Kuanyama, availing themselves of the opportunity, became confederate and thought to capture the Portuguese stronghold of Huambo, which point the Benguela Railway had just reached. But other elements entered into the scene. The Portuguese prepared an army to expel the invaders. Botha and Smuts, from the Union of South Africa, invaded Damaraland, and the Germans, with a Portuguese army coming from the north and the South Africans advancing from the south, had to retire. This was disappointing to the African chiefs, who had gone through the usual divination ceremonies preparatory to war, seeking to render their fighters invisible to the eyes of their enemies and their bodies immune to their bullets. A white chicken, a white goat and a white pigeon offered as sacrifices were part of the ceremonies; old fires were extinguished in all villages and new fires were kindled by flames obtained through friction. Clean hearts which would ensure victory were thereby secured.

The Portuguese authorities had impressed African carriers to take supplies south to the troops, and hundreds of them left Huambo, each with his load. Among these carriers was a youth named Samusili, who hailed from a village called Kamapenda, ~~in Lobito Sambo~~. He shouldered his box and went off southwards. To his relief he was told, after he had marched a few days, that the war was over, and that he might return with his load to Huambo. Thoughts of his beloved village filled his mind, but great was his disappointment when a labour recruiter informed him that he had to go to São Tomé. São Tomé is the famous cocoa- and coffee-producing island on the Equator in the Gulf of Guinea, 300 miles from the African coast and a thousand miles north from Samusili's home in the highlands of Angola. ~~At that time~~ "São Tomé" was a synonym among Africans for ~~death, destruction and inferno~~.

Thrown into a railway freight wagon at Huambo, Samusili, with others, was sent to the coast *en route* to the cocoa island. At Lobito all were placed aboard a steamer, and in due course they arrived in São Tomé. In S. Tomé Samusili was assigned to one of the numerous *rocas* (cocoa and coffee plantations) and set to work. He bewailed his lot. He remembered Kamapenda, his village and his own folk.

One day a new worker arrived. He told Samusili about a new way of life. He mentioned the name *Yesu* (Jesus), of which Samusili had hitherto not heard. He told him there was a good book which had pleasant but piercing words, words which reached the heart. The sower of the seed was soon transferred to another *roca*, leaving Samusili to his thoughts. He said longingly: "Oh that I had a book

that book, to read." He had picked up from his friend what he called ABCD.

As Samusili was working in the barn emptying bags of beans from Angola into a large bin, to his astonished delight a book fell out. Samusili snatched it up and later carried it to his sleeping quarters; the longed-for book had appeared. On its cover he recognized eight letters—O V I K A N D A (i.e., Epistles). Inside the book the same word was printed, and at the bottom of the page: Bates Memorial Press, Kamundongo.

Samusili began to look into the book. He recognized that it was in his own Umbundu language. Some of the words were hard and the sense was obscure. However, he persevered with his reading, spelling out letter by letter, and soon he recognized that this book dealt with things different from those people usually speak about. He saw the words *Ondaka Yiwa* (the good Word) and *Eyovo* (salvation): he had actually after many days reached Romans 1:16—quite an accomplishment. Samusili, in recounting what follows, said: "I felt that God had spoken to me and that He had given me a new heart."

At this juncture an interpreter came to help him. A Christian called Chitumba, from Chilesso, an American Board station in Angola, had arrived in São Tomé on contract labour, and was later joined by another Christian from Malange from the Methodist Mission. These three met regularly for prayer.

The interpreters were soon transferred to another *roca* and Samusili was left alone. His knowledge was small, but he did not remain silent or idle. Calling the other workers together in the shed after the day's work was done, he told them what he had found. Great rejoicing followed. Everyone wanted to be able to read the book; all desired to learn to write. "There were a hundred of them," says Samusili. But how teach them? It was agreed that they should save up their pennies and buy paper and pencils. Samusili wrote scores of "first lessons ABCD"—magic letters to those Africans. Small beginnings, but who hath despised the day of small things? Texts from the Epistles and hymns he had learned from his helpers were then written out and distributed.

THE plantation manager got wind of what was going on and one night he raided the school. Paper and pencils were burned. Samusili the audacious leader was flogged and put in irons. Recounting the story, Samusili said: "They couldn't bind the truth of God with irons, as when my fellow-workers came to see me and to ask about me I told them about the Good Word and what it all meant since God had spoken to me." Liberty from irons came at length, and the preaching started again, and the school also. But here a severe trial overtook Samusili: his first definite convert was killed by a falling tree during a storm.

The manager again threatened Samusili and forbade any more singing, reading or teaching. Love finds a way to service. Samusili bored a hole through the wooden wall of the shed so that he could see when the manager had gone to sleep, whereupon school began and continued until midnight, Samusili staying up until 3 o'clock to correct papers! Again his work was discovered, and he was so

beaten with the *palmatorio* that his hands swelled to such an extent that he couldn't work. But his pupils did his share of work for him. Day after day he was beaten until it seemed that flesh and blood could stand no more. Then the manager went away to his home country.

Asked what he preached to his fellow contract labourers, Samusili told the writer: "I preached saying: Have faith in God, believe in Christ. Steal not nor tell lies. No brewing of intoxicants on the sly. No eating your master's food. No shirking in your work. No swearing or evil speaking. . . ."

Not noxious doctrine regarded from any standpoint. . . .

To this day numerous converts of Samusili are still to be found in the island of São Tomé and in Angola. He himself, however, declined to avail himself of the opportunity of returning to Kamapenda, his native village in Angola. When asked how he could overcome the intense African desire to return to his native land and to his own folk he quietly said: "Here in São Tomé I found Christ; here I remain for the rest of my life to help others to know Him."

The question will be asked: How came the book to be in the bag of beans? This is uncertain, but it was probably something like this: An Angolan Christian going to a rally in his district took with him his wife and small family. The woman carried a basket of beans on her head to barter for a cloth to wear at the rally. The man went ahead keeping guard along the path. As the simple caravan wended its way through the bush the book *Ovikanda,* which had been placed on the basket of beans when they left home, began to sink into the beans. At the trader's store, in a moment of forgetfulness, the book was poured into the bag along with the beans. That bag of beans was forwarded in the first place to a railway centre, and thence despatched to the coast at Lobito for transhipment to São Tomé along with hundreds of other bags. In São Tomé the bag was assigned to a particular *roca* where Samusili was working (and longing for a book!), and he happened to be the one who opened that bag. . . .

THE Christian couple in the Angola Highlands lost their book, but what a find Samusili had, and what use he made of it!

"Where is that copy of the *Ovikanda*—the book found in the bag of beans?" Samusili was asked. "Where is it?" he replied. "The leaves of it fell to pieces with constant use, and the book is no more, except (he added) it is in our hearts."

Samusili is a pillar of the church in São Tomé, and with wife and family he is happy that someone lost a book which later fell into his hands.

The Bible leads us to Jesus, the inexhaustible, the ever unfolding Revelation of God. It is Christ, "in whom are hid all the treasures of wisdom and knowledge," not the Bible, save as to leading to Him.

—George Macdonald, *The Higher Faith.*

Who Reads the Bible?

The following article is based on material supplied by the four societies mentioned: the International Bible Reading Association, the Scripture Union, the Bible Reading Fellowship and the Pocket Testament League. It does not profess to cover the whole ground and none of the societies who so courteously supplied material is responsible for the comments made in the article.—ED.

IT is commonly asserted that nobody reads the Bible nowadays; that school children show a devastating ignorance of the contents of Holy Writ—the stories of schoolmasters in this connection are luridly depressing; that even in church it is unwise for the preacher to assume anything beyond a most elementary (and fragmentary) acquaintance with the Bible in the minds of his congregation. All this is part of the legend of our time and some of it is doubtless true. The contrast is made with previous generations who knew their Bible thoroughly. What measure of truth there is in this assumption is also difficult to gauge.

There are however other signs of the times in this respect which are even more difficult to interpret. One is the continued sale of the Bible. Bible societies and other publishers who deal in Bibles report demands for the Bible, in whole or in part, which for the most part exceed the supply. This world-wide scarcity of Bibles is doubtless due to the war, but very few societies would say they had yet caught up with this pent-up or repressed hunger for the Scriptures.

Another curious sign is the number of new translations or versions which appear to find a ready market, some of them over a long period of time. Dr. Weymouth's translation of the New Testament (published by James Clarke & Co., Ltd.) must have covered two generations now; the whole Bible translated by the late Dr. James Moffatt (published by Hodder and Stoughton) appears in many formats and is quoted and requoted unceasingly. The New Standard Revised Version from America (published by Thomas Nelson & Sons, Ltd.) has gained favour in some quarters, while other more esoteric versions appear from time to time. Perhaps the most adventurous effort has been the publication by Burns, Oates and Washbourne of the translation, first of the New Testament and now of the Old Testament, by Mgr. Ronald Knox, who manages to combine Catholic orthodoxy, biblical scholarship and the background of the Authorized Version with a most readable style.

We are promised a new translation of the Bible within the next ten years by a committee of leading British scholars. Whether this will suffer the curious fate of the Revised Version or will mark a really new departure is a matter of conjecture; the claim which has been put forward that it will be in "timeless English" may rank as a curiosity of history.

At any rate two facts seem clear: there is a demand for the Bible—in part, an "effective demand" (in the language of economics) since people are prepared to pay, in part a not-so-effective demand since many editions are subsidized. There is also a continuing demand for the Bible in a language which

can be readily understood, in a form which is to some degree self-explanatory since a translation is in many ways a commentary. These two facts seem well established, though they run contrary to current legend.

WE are faced then with the question of who does read the Bible in this biblically-illiterate generation. Those vast family Bibles which adorned so many drawing-rooms and contained so many family trees probably were and are unread. Some of the biblical output of the university and other presses in more convenient sizes probably goes unread; many families, however religiously illiterate, would be ashamed if there were found to be no Bible in the house. Nevertheless some Bible-reading must be going on in this generation, on the basis of the known facts.

Some light on this question is thrown by the activities of the Bible-reading societies, some of which appear to have attained new vigour in recent years. What follows is based on the reports of three such societies which operate from a British base but have considerable activities overseas. How far these activities can be regarded as typical of many such, or whether they represent the main body of British (and related) Bible-reading, we are not prepared to say. There are many other Bible-readers, if we may judge from the weekly and monthly lists of Bible-readings which appear in the religious papers, but it is obviously impossible to hazard any guess at their size.

We may perhaps hazard the view that the main body of serious and systematic Bible-readers belong to one or other of these three organizations. What also appears true is that few belong to more than one organization and the members of each organization know little or nothing about the ways of the other organizations. In fact the organizations betray remarkable similarities and differences.

The two bigger ones—the International Bible Reading Association (commonly called the I.B.R.A.) and the Scripture Union—are much of an age: one began sixty-eight years ago, the other is seventy years of age. Doubtless they had predecessors and there must have been other similar organizations, but a process of selection has operated in favour of their survival. The only other group of any size, the Bible Reading Fellowship, is the child of this generation; its founder, Canon L. G. Mannering, is still alive and active in the cause of Bible-reading.

Another parallel of some interest is that the two bigger societies both took their rise from young people's organizations and extended their work to adults at a later stage. The Scripture Union began and continues in close association with the Children's Special Service Mission (so pleasantly associated in many minds with seaside holidays); the I.B.R.A. began in connection with the National Sunday School Union and its readings were for many years made to fit in with the programme of Sunday-school lessons worked out by the Union. The juvenile association is significant in both cases since it explains the idea of discipline and habit formation associated with the practice, and also the need for explanatory notes which have been such a feature of the work of all the societies. The new-comer has in

this, as in other respects, largely followed the traditional practice of its predecessors.

The Bible Reading Fellowship originated however in a London parish as a fellowship for prayer and Bible-study, with a monthly corporate communion. Its phenomenal expansion during its existence of a quarter of a century is one of the romances of our generation, but it has probably suffered the loss of a certain degree of intimacy; efforts have however been made in various ways to preserve the original combination of prayer and Bible-study in fellowship. Its success is an indication of the hunger for guided Bible-study in church circles where the other organizations had not been able to penetrate.

WHEN we enquire as to the numbers covered by such Bible-reading groups, the figures supplied are not as full or precise as to enable us to make assured judgments. The Scripture Union claims " over a million " members throughout the world; the I.B.R.A. figures are over half a million; the Bible Reading Fellowship which began with 600 members in 1926 now has a membership of 380,000. These figures are not strictly comparable, since the overseas memberships are reckoned on different bases and are not always precisely known. Nor do we know precisely what proportion of these large memberships should be assigned exclusively to the United Kingdom. We should be right in assuming that the membership in Britain is the solid base for their operations overseas.

What does seem clear from these figures is that such large groups of Bible-readers are capable of considerable and even rapid expansion in Britain and overseas. The larger the group the more easily can it cover its overhead costs and devote some of its surplus income to special projects like increased staff, translation into foreign languages where an economic or self-supporting membership is not yet feasible, and the adaptation of its notes to specialized age-groups with special interests. A simple course of Bible-study can (and does) form a link between Eskimos in the Arctic Circle, Christians in India and the peoples of the South Seas, some of whose islands are almost wholly Christian. Here is a living ecumenical fellowship of whose existence many are unaware.

Some other features of these groups are worthy of notice, since they indicate the special characteristics of each organization and probably its limitations. One is the question of church affiliation. The Scripture Union claims to be " completely interdenominational," which probably means that its particular bond of union is a point of view which cuts across the denominations. The I.B.R.A. admits of being predominantly Free Church in its membership and its management, though not exclusively so. The Bible Reading Fellowship began as an Anglican group and is probably still predominantly Anglican in its membership, though it includes non-Anglicans in its editorial work and has a considerable non-Anglican membership. It uses the framework of the Book of Common Prayer in designing its programme of study and in its prayers, but in a way that does not hinder its use by those who are not members of that Church.

So far as we can judge, this question of church affiliation does not seriously differentiate the Bible-reading groups we have mentioned. What differences there are arise from a common problem and a common solution which distinguishes them all, namely the question of notes and helps to readers. The two older societies began with simple lists of selected passages from the Bible; like the British and Foreign Bible Society they started on the principle of the Bible "without note or comment." Unlike the Bible Society they were forced to abandon this principle and issue notes and comments.

REMEMBERING that both began in close association with young people's organizations, it is understandable that they felt the necessity of helping their young readers with simple explanations and comments. Such a need was and is felt equally strongly by older people unused to Bible-study or without the time required for detailed study of the text. Within the conditions in which they had to work the admirable principle of "the Bible its own interpreter" was not practicable. Hence the issue of "Notes" became a recognized and essential feature of all the Bible-reading groups; new societies started where the old ones left off.

"Notes" being a necessity, of what kind were they to be, devotional or theological? This debate goes on, because people read the Bible for different purposes. In any case it is almost impossible to read the Bible systematically for devotional purposes without raising some theological and critical issues or at least assuming a particular point of view on controversial questions. The writers of notes have not sought to obtrude these questions too sharply on their readers' notice, but in general it can be said that the older societies tended to a more conservative position, while the newer groups assumed a very moderate liberalism. The Scripture Union claims "liberty of interpretation within the boundaries of accepted evangelical truth," but tends to limit this to "differences of opinion on minor points of interpretation." Since however it is probable that the large majority of members of these fellowships use their Bible-reading mainly or wholly for devotional purposes, these questions probably do not agitate them unduly, except when they are thrust on their notice. There is a place in Bible-reading where people of differing views may join in common loyalty and devotion to a common Lord.

One other feature of these associations is that they have been compelled to distinguish between the different groups they seek to reach. The principle of the grades Sunday-school has been applied on a wider scale: different forms of Bible-readings and the apparatus of notes have been issued for children, young people, and adults. The adults have been divided into sub-groups according to education, interest and their opportunities for Bible-study. Some attempt has been made to discriminate between the degree of Christian background which their readers might be expected to possess. The principle of "grading" is well-established in all the societies and might possibly be carried further if these societies (or groups within them) were more thoroughly committed

to the principle of using the Bible or parts of it as a means of reaching the outsider and the non-Christian.

THE Pocket Testament League is a much smaller organization, the creation of a devout lady still living, with a definite evangelistic purpose. Its membership is not known, but last year its distribution of pocket Testaments was 22,232 and 14,844 Gospels. It also has swept across national frontiers in a remarkable way. By a special issue of the New Testament and the promise to carry it wherever one goes and use it to win others to a saving knowledge of Christ, it seeks to promote not merely the devotional life of its members but also their association in particular forms of evangelistic activity. In this it has achieved some remarkable successes.

When we try to answer the question, what does all this amount to in the life of the Christian Church to-day, it is not easy to give precise answers. There has been, as far as we can judge, a remarkable increase in the membership of these societies in the last generation. There is, we believe, a real desire among Christians who are spiritually illiterate to know what the Bible has to say to them, but there is equally good evidence of much frustration and a pathetic longing for guidance and help in systematic Bible-reading. The existing societies are capable of great expansion, of more diversity in the kind of help they can offer their members, while the multiplication of group-study in " cells " and other groups affords not only the opportunity of deepening Christian fellowship but also of reaching out to those to whom the Bible and its Lord are unknown and irrelevant.

There is also evidence that such Bible-reading associations have ecumenical possibilities largely unrealized. They bridge the gulf between Churches and nations and could do this even more effectively than at present. They also offer a means of personal evangelism on a world-scale in which individuals and groups could regain the sense that here is a personal responsibility and possibility in our pagan generation, a power of untold strength in the evangelization of the world in our time.

" Every moment of deepening communion with His Father had its corresponding moment of sympathy with His brother-men." —Phillips Brooks.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parchèd grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel—how weak! We rise—how full of power!
Why therefore should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or thoughtless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?

—Trench.

Recovery in the Philippines

E. K. Higdon

ON VJ-Day Filipinos celebrated victory but faced a tremendous task. They had lost public buildings, personal possessions, hundreds of thousands of citizens, and a great deal of their high moral idealism. Could the Philippines recover? Politically, economically, socially and morally the people had to set their house in order. How well have they succeeded during the past four years?

The United States Government, through its Congress and its President, fulfilled, on 4 July, 1946, a promise made by William H. McKinley nearly half a century earlier. The Filipinos were given complete independence, and, in an impressive ceremony, lowered the United States flag and unfurled the banner of the new Republic. Before independence was granted to the Philippines the paramount issue in every national election was the relation of that island people to the United States. It was natural for the political party that proposed separation from the United States to outstrip all the rest. But once that end had been attained, and the new Republic had been established, a party system with real opposition began to develop. The issues now are largely national and local. As early as January, 1949, the lines were drawn, the campaign was under way, and a free people were considering political questions that they had to answer by their ballots in November. This situation is wholesome, not only for the Philippines, but for all of East Asia.

Manuel Roxas, the first President of the new Philippine Republic, died suddenly after serving only a year and a half. He was a great favourite of the people, but when the Vice-President, Elpidio Quirino, took office, the Government continued to function smoothly. There were no threats of revolution. Even the Hukbalahaps, a rather large group of tenant farmers who were already armed, having retained the armaments they used against the Japanese in guerrilla warfare, and who were in open rebellion against the administration, engaged in no fresh outbreak and in no noticeable intensification of their activities. They recognized the strength of the Government. Furthermore, representatives of the Philippine Republic serve in embassies and consulates in many of the world's capitals, and exert remarkable influence in the United Nations. General Carlos P. Romulo has been Chairman of the Security Council. When President Quirino visited the United States in the summer of 1949 to plan, with President Harry S. Truman and members of Congress, a strategy to stop Communism in its march across East Asia, he demonstrated the international interest and concern of his people.

Economic recovery has been rather rapid. The War Damages Commission of the United States Government has paid personal and corporation losses totalling millions of dollars. The poor man who lost his home and possessions received a few hundred pesos. Large business concerns collected hundreds

of thousands of pesos. The spread of these benefits was wide, and a large percentage of the population regained their economic footing in a remarkably short time. The payments for war damages will continue through 1950, and perhaps beyond the end of this year. Government agencies, national, provincial, and municipal, also received payments for damages. Scores of localities now have new buildings to house government offices.

I was in the Philippines for three months in the fall of 1945, and when I again spent a few days there in October of 1946, just a year from the date of my departure, I was amazed to find that I could reach many places by air that had had no landing fields before the war. Air travel continues to be the best transportation from island to island and from city to city within the same island. The costs are prohibitive for the poorer people, but roads and bridges are being reconstructed and 'buses and trains and a limited number of inter-island ships are crowded with passengers. This improvement was financed largely by War Damages payments.

In 1946 the Philippine Republic sought and secured a loan from the United States Government of $70,000,000.00 for the fiscal year. But the economic recovery in the Philippines proceeded so well that only $60,000,000.00 of that amount was needed.

However, the common man has not become rich. He fares only slightly better than he did before the war. In the late months of 1948 and the opening weeks of 1949, he paid almost five times the pre-war price for rice, his chief article of diet; and if he had to rent a place to live, he paid four to five times the pre-war rentals. But his wages were hardly twice the amount he had received before the war.

Another factor in the economic situation is the shift of population from rural areas to cities. The 1948 census placed the population of greater Manila at about 2,000,000. That means that one-tenth of the people of the archipelago live in an area approximately twenty miles square. The Philippines do not have sufficient industry to sustain so large a city population.

SOCIAL unrest continues. The Communists are gaining a real foothold. The century-old struggle of the peasant to wrest from the land and the landlord anything like a decent living has continued to result in steadily increasing debt, sometimes near-slavery, and almost always frustration. Outbreaks on a small scale before the war usually were put down by the Government through the agency of the constabulary, who, more than once, fired into unarmed groups. During the war, many of these tenant-farmers joined guerrilla bands and spent months resisting the Japanese invaders. When the war was over, these "Huks" (the Hukbalahaps already referred to) refused to lay down their rifles and to surrender their munitions. They turned their weapons on the landlords and did not hesitate to fire upon government troops. No group or organization has ever effectively attempted to secure justice for these people and to enable them to earn a livelihood. They have been declared outlaws by the present administration.

However the Government, on the initiative of President Elpidio Quirino, appointed in mid-1948 an Action Committee on Social Amelioration. In the hand-book of that committee, issued in February, 1949, the President declared:

"WHEN I launched the New Philippine ideology recently, I announced that its realization will insure the welfare of the common man and the stability of our country. I said that the heart and soul of the common man must be strengthened in his attachment to his land, to his fellow-countrymen, and to his Government, as they constitute the source of all benefits that enable him to have and enjoy the good things of life.

"That concern for the people's welfare was uppermost in my mind when I appointed the Action Committee on Social Amelioration. It shall be my constant and continuing aim to seek the correction of social and economic inequities so that we may build national unity and progress on solid and lasting foundations. I want to see peace established on the basis of general contentment among the rank and file of our people. . . .

"I have already created a commission to study and formulate a permanent social security programme which I am introducing in the current session of Congress. But while the administration can take . . . the initiative, the success of any programme of social amelioration must ultimately depend upon the goodwill and co-operation of the people."

The Chairman of the President's Action Committee on Social Amelioration, Mrs. Ascuncion A. Perez, the first Oriental woman to occupy a cabinet position, is the Commissioner of Social Welfare for the Philippine Republic. In her contribution to the hand-book, Mrs. Perez writes:

". . . The Committee has proven to be an effective link between the Government and the people in the rural regions to whom it has carried the President's social amelioration programme. . .

"The PACSA has participated in all relief activities since its organization. In Central Luzon and other scenes of social unrest it has undertaken the sole responsibility of taking care of the needs of hundreds of thousands of evacuees from areas of armed operations. How well it has performed the tremendous task is indicated in the fact that nowhere in the numerous evacuation centres have there occurred epidemics, starvation or serious disorders such as are usual in similar circumstances.

"From any point of view this achievement is truly remarkable. More important still, however, is the effect on the morale of the displaced people of the services of the PACSA. In their hour of distress the Government was with them, in the reality of PACSA social workers, physicians and dentists, relief supplies and other forms of assistance. More than a million people have in this manner known from direct personal experience, the work of Government as a protector of the people's livelihood and welfare."

Mrs. Perez has been active in the Protestant Church for more than a quarter of a century, and she succeeds in imparting to her staff members "the drink of cold water" spirit and attitude.

Perhaps the slowest recovery of all has been in the field of morality. When an occupying army over-runs a country and lives on its people all moral codes are temporarily repealed. For more than three years Filipino children saw their parents engaging the enemy in every possible way they could

conceive. Adults were constantly devising methods of resisting the occupying forces. Right and wrong became so badly confused that even mature persons had difficulty in distinguishing the one from the other. One of my Filipino friends recently informed me that the tens of thousands of children born of Filipino mothers and American fathers, many of them outside of wedlock, constitute one of the most acute social problems in the republic. Theft, robbery, and murder, the aftermath of every war, baffle police and constabulary and make life dangerous in the larger centres.

However, a general religious awakening gives promise of a recovery in this most difficult of all areas of life. The demand for Bibles surpasses that of any pre-war period of equal length that the American Bible Society has on record. The distribution of entire Bibles amounted to 25,810 copies, and it would have been much larger if supplies had been available. For example, in 1948, the Society could have sold 10,000 copies of the Panayan Bible, but had none. W. H. Fonger, agent of the Society for the Philippines, estimates that 50,000 copies of the Bible could have been sold in 1948 if that number had been on hand.

Campaigns of evangelism, including home visitation and special appeals to high-school, college and university students, have brought thousands into the Protestant Churches. The Disciples of Christ, for example, had a twenty-two per cent. increase in membership in 1947 and fifteen per cent. in 1948.

Mobile health units, audio-visual vans, and radio are among the methods that have been introduced or expanded in the Philippines since the war. Tens of thousands have heard messages broadcast over public address systems, have sat for hours to see slides or moving pictures, or have been reached by radio messages. A new radio station, where the techniques of this medium will be taught, was opened in August, 1949, in Silliman University.

A SURE test of the vitality of a Christian group is their interest outside their local affairs and beyond the boundaries of their own nation. Plans are under way and personnel is being trained for the extension of Christianity by Filipinos to their neighbours in South-east Asia and the South-west Pacific. One denomination expects to appoint missionaries by the close of 1951.

Dozens of secondary schools and several junior colleges have been organized under Protestant auspices since the war. The atmosphere of these institutions is thoroughly Christian. In many of them the Bible is a required subject and the convocation services are frequently of a strictly religious nature. The Christian Colleges of Manila form the nucleus of a university that will serve Protestants and their friends in the north as Silliman University does in the south.

But Christian leaders are not content to deal only with individuals. They are tackling the most acute social problem in the new republic, the unrest among peasants. The Philippine Federation of Christian Churches, through its Rural Church Department, set as its goal 100 credit unions by 31 December 1949. In August the union in Silliman University led all others with *Pesos* 75,000 loaned (a

peso is the equivalent of 50 cents in U.S. currency), the Central Union of the Disciples of Christ came next with P45,000; the Batak Church Parish in Northern Luzon was third with P42,000; and the Manila Hotel employees held fourth place with P40,000. Reports from fifty-two credit unions showed total loans of P441,375. Motivated by the strong conviction that the abundant life includes economic well-being as well as educational opportunity and spiritual growth, the staff members of this department of the Federation are striving to enable the peasants to free themselves from debt and to gain a degree of economic and spiritual security.

Allen R. Huber, Secretary of the Rural Church Department, writes to all provincial organizers of co-operatives in the capacity of adviser and by permission of the Philippine Government. Volunteer church organizers, under Mr. Huber's guidance, set up more than half of all new credit unions last year.

An interesting example of the work undertaken by these organizations is provided by the Central Credit Union that was organized in June, 1947, to help young Christian business men to engage in productive enterprises. By 30 April, 1949, this Union had made loans totalling *Pesos* 38,000.

Five regulations govern membership: (1) Church membership for five years; (2) active attendance and service; (3) generous giving to the Church and willingness to tithe the income from the Credit Union loan; (4) recommendation by an elder; (5) recommendation by the pastor.

The Central Credit Union has loaned about $5,000.00 to church-members in one community to assist in a rural reconstruction project.

Another project which the Protestant Churches are undertaking through the Rural Church Department is the re-settlement of landless families. The eagerness of Filipino tenants to migrate from the thickly settled provinces of Central Luzon to government homesteads in Mindoro and Mindanao is illustrated by the fact that word leaked out before funds and other facilities were available, and more than 100 persons turned up in Manila and asked to be sent to Mindanao. In August the Chairman of the Committee on Resettlement reported that a survey had been started in three provinces on Luzon to determine the number of families who would like to move to government homesteads.

THE Philippine Federation of Christian Churches has a staff of splendid Filipinos and missionaries. A Methodist layman, Juan Nabong, an attorney with a large practice in Manila, accepted the executive secretaryship a few months ago, and Hugh Bousman, a Presbyterian missionary, became his associate. The Federation has undertaken the publication of a monthly journal of religion in English.

Perhaps the most significant evidence of the post-war vitality of Protestantism and the contribution it is making to the recovery of the Philippines was the union, in the spring of 1947, of five or six denominations to form the United Church of Christ in the Philippines. With a membership of approximately 100,000, this new Church has quickened the interest and strengthened the convictions of all evangelical Christians.

¶ *A vast land of untapped resources*

The Awakening Giant

David Glass

FEW are the countries to-day which capture the imagination as does the vast land of Brazil. The very fact that it still contains the largest unexplored areas of the world gives it a quality of mystery and attraction which appeals to young and old alike. With its enormous size, its huge untapped resources, its untold natural wealth and its rapidly progressing civilization, it constitutes a land of great promise and future.

The only Portuguese-speaking country of the continent, it rivals the Argentine with its growing culture, and its expanding industry is making it every year more independent of foreign supplies.

However, behind the façade of prosperous coastal cities which it shows to the visitor and tourist, it hides much of what is inherent in every new and developing country —a large percentage of illiteracy, with its train of ignorance, superstition and poverty. Honest attempts have been made by successive régimes to improve local conditions, and many grandiose schemes have been launched, only to be nipped in the bud either by political rivalry or, too often, dishonest use of funds.

Of recent years the Government has made determined efforts to open up the great trackless "hinterland," with a view to improving internal communications and being able to draw on some of the reserves which have remained locked away awaiting the men to exploit them and the means of conveying them to where they are needed. One of the boldest schemes of all is now well under way: starting from Goiaz, the central State of Brazil, a broad highway is being bulldozed north in the direction of the mouth of the Amazon river; a great swathe of civilization cutting through hundreds of miles of virgin forest.

The idea is to fringe this highway with colonists who, subsidized by the Government, will attempt to establish farms, and at the same time keep this great new artery open and in good repair; it remains to be seen whether they will succeed, for however well-laid the plans have been in the past, they have often broken down at their weakest point—the human element. The very people who have been encouraged to set off as colonizers of these new areas have lacked the pioneer's vision and drive, and have succumbed to the adversities of their new environment.

With all its contrasts and extremes, Brazil provides a fruitful field for missionary endeavour, and there is no social level which is not being made the object of attention on the part of Christian workers. Much effort in the past has been devoted to the evangelizing of the primitive and pagan Indian tribes, hidden away in their forest fastnesses, and often resenting any intrusion on the part of the white man, whether Brazilian or foreigner.

The results obtained in this field, however, are certainly not in proportion to the expenditure, whether of human lives or material

support. The Redskins are a minority population (perhaps two per cent.) and present the tragic picture of a picturesque people which is rapidly dying out.

A very different picture, however, is shown throughout the rest of Brazil where missionary work in the towns, villages and country districts has produced some of the fastest growing Christian Churches in the world, and where the trend is clearly on the up-grade. Here again one finds the variety which characterizes the country: the whites (of Portuguese, Italian, German and a few other countries' extraction); the Negroes (descendants of the African slaves imported in the days of the monarchy); and a mixture of these races giving every intermediate shade of colour. Thus, every social variety is to be found, from the crudely primitive to the highly civilized; and also every spiritual type, from the completely pagan (Indian or civilized) to the intensely and fanatically religious Roman Catholic. The great distances to be covered and the widely scattered population allow for a considerable variety in methods of evangelization, from the house-to-house colporteur to the all-pervading message broadcast over the Brazilian radio stations.

The work of evangelizing Brazil has met with bitter hostility on the part of the Roman Catholic Church; a hostility which has had its crudest evidence amongst the ignorant and more backward people, incited by some local priest. It is true to say, however, that persecution has not been an undesirable element in the formation of the Christian Church, for it has given a special significance to the decision of those who have accepted the message, and has usually resulted in a spiritually healthy and clearly identified group of believers.

Hampered as the Christian Church has been with denominational strife and division, it has nevertheless forged ahead with impressive strides, and has produced a number of outstandingly gifted leaders and preachers who, apart from their spiritual ministry, have also received recognition from the Government for services rendered to the country, and whose influence spreads far and wide. The same cannot be said for its writers: little has been achieved in literature which has popular appeal, and too often it is left to the translator to find in some foreign source the book or the tract to meet the need.

THE vital importance of good and sound Christian literature is receiving close attention, and most of the missions operating in the country are devoting a considerable amount of money and man-power to meet this pressing need. There are four main evangelical publishing houses which have been in operation for over ten years, and whose output has been more than trebled over the past six years. In Rio a Central Committee on Literature has been set up with the aim of co-ordinating and organizing the drive for more literature.

To examine an average secular bookshop in one of the main cities is to discover a considerable proportion of books translated from English (the appearance of a "best-seller" in England or America will mean its appearance in Portuguese a few months later)

and this literature, too often of dubious morality, is doing much towards shaping the minds of the more educated youth.

BRAZIL is one of the mission fields where there is ample room for the non-professional missionary, and where he is finding an important place. It is, undoubtedly, a sphere in which there is much to be done and where a large section of the community, which is otherwise unreachable, could be touched with the Gospel message. This section is very often anti-Roman but not anti-religious, and the presentation of a vital and practical Christian message would have excellent results.

It has been the task of the American missions to specialize in educational work, and a number of magnificently equipped schools and colleges are scattered throughout the country. Although it cannot be said that they produce startling results in the form of conversions or church-members, they certainly influence the mind of the youth of Brazil in the right direction, and often one finds high-ranking officials whose friendly attitude toward Christian work is the result of having been educated in a mission-school. They generally maintain very high standards, and in some cases provide the best high-school education to be had in the country.

Increasingly the missionary is becoming the specialist. Whereas in the past he would have under his care a number of newly established Churches which had to be visited regularly, these are now becoming more and more the responsibility of the national church-leaders, leaving him free to devote his activities to more far-reaching work for which he has special qualifications. These activities cover Bible-school work, printing and publishing, hospital work, itinerant evangelism, and pioneer work.

It is interesting to note how effectively the aeroplane has been used. A small four-seater, belonging to an American mission, has flown well over 1,000 hours in the last year, taking workers to their mission-stations, gathering them together for conventions, flying urgent medical cases to the mission hospital, and altogether proving a tremendous asset to the Church as a whole. It is not difficult to imagine the profound impression made on the minds of the country-folk, as they see the 'plane with its name blazoned on its side (*Arauto do Evangelho*—the *Gospel Herald*), and pick up some Gospel leaflet which has come fluttering down from this heavenly messenger. The very size of the country makes the use of a 'plane an ideal one, with a wide scope to its activities.

When one contrasts the progress in the Evangelical Church with the increasingly obvious decline in the influence and power of the Church of Rome, although it would be imprudent to say one was the result of the other, it certainly does suggest a tremendous opportunity and challenge. For Brazil we would say: Give us Spirit-filled men and women to proclaim the message: give us the means to back up their efforts with literature, Bible - schools, radio broadcasts, and we shall see, by the grace of God, a mighty harvest brought in, to His own praise and glory.

¶ *The great dictator in Nigeria has been hitherto—the mosquito*

Nigeria, the Church and the Future

H. G. Farrant

ON Christmas Day, 1949, a Nigerian student introduced His Majesty the King for his B.B.C. broadcast. It is allowable to say that when doing so he introduced his little-known country to the family of nations. For an hour the B.B.C. had linked the many parts of empire in affectionate greetings to one another and this exchange immediately preceded His Majesty's message to his people. The last greeting had to finish with a sentiment that would be an appropriate introduction, and Adesa Williams, of Nigeria, studying law in Britain, performed the double task in words of great beauty. The simplicity, sincerity and content of what he said could hardly have been bettered. It may have been a double surprise to listeners to learn that such an unexpected person had been chosen to introduce the King and to find how competently he rose to the occasion; if so, their surprise is a measure of how little is known of a great country that has come rather suddenly to notice. It was in the headlines in December, 1949, because of rioting at the coal mines of Enugu, but riots must not unduly influence an examination of the complex human pattern of this West African Protectorate.

Nigeria is a dictatorship and the dictator is the Anopheles mosquito. It put up an iron curtain that, for centuries, baffled all who would enter from the sea. Less than a hundred years ago Europeans lived and traded furtively on hulks anchored in creeks, hoping by this small separation from land to avoid the malaria that had named the coast, "The White Man's Grave." Eventually a blow was struck at the dictator, not on a formal field of battle, but in the field of microscope, and armed against fever with new knowledge white men moved into the interior.

The adventurous mind of the West had, at last, made contact with the age-old ideas of hidden tribes. The power of the dictator has been lessened, but it is still strong enough to determine the political character of the country. It orders that it shall continue to belong to the African, that white men may lodge in it, but not stay permanently, that their religion, knowledge, methods and administration shall therefore all become the possessions of the people of the country, be grafted on to African cultural stock and bear fruit in a new order of society having features of both its parents.

The country is roughly oblong in shape, being about 650 miles from east to west and 550 from north to south, with an area of 373,000 square miles. The coast is unusual in character. About half of it consists of the delta of the river Niger and the delta is a rather frightening region of countless tidal creeks in which a sluggish current flows through mangrove swamps. Much of the rest of the coast is a narrow belt of sand divided from the land by lagoons.

Wherever the mangrove swamps have filled with soil and dried the oil palm flourishes. It grows

wild in millions. Frond touches frond for miles. No grass grows beneath the shade. Two excellent edible oils come from the same tree and there can be few places in the world where a wild plant of such value to man has such a monopoly of an area. When the slave trade had been killed palm oil became the export. Nigeria began in the delta. It is still an important producer of wealth but trade now taps the far interior and deals in many commodities.

Where the land rises a little from the flat coast, and the rainfall continues to be high, tall forest takes possession, but oil palms in great numbers persist. Mahogany is a common tree and the timber is exported. The crops of the forest belt are yams, cassava and bananas, and the diet of the people is starch with oil and fish. Tsetse fly in most of the area forbids the keeping of cattle. As one goes north the rainfall diminishes, trees are not so high, the forest is more open, and coarse grass is abundant and is head-high when fully grown. This middle belt is fertile, and grains can be grown. Guinea corn and millet are the main food crops. Beans and groundnuts give protein, and in some places cattle can be kept. Goats and sheep are common.

In the far north the rainfall is down to twenty inches or less. Trees are small, widely scattered and are often varieties of thorn. Quick-maturing millets are grown because rain only falls during four months of the year. Beans and groundnuts grow. Nearly the whole area is suitable for cattle, and sheep and goats are abundant. Camels, pack-oxen and donkeys are the indigenous means of transport and horses abound. The soil is fairly fertile and good crops are reaped if the rain is sufficient. Cattle are sent to the south for food, and fetch a high price. Groundnuts, cotton, hides and skins are exported to Britain and elsewhere.

MUCH of the northern part of Nigeria was ravaged by the slave trade for internal demand and for overland export to North Africa and the east. It is now healed of that terrible thing and north rivals south in importance. The Niger river, with its big tributary the Benue, is navigable for shallow-draught steamers for hundreds of miles, and was the first means of transport into the interior. Two lines of railway leave the coast and join in the interior, and their total length is nearly 2,000 miles. There are many motor-roads. If gravel is found locally they are surfaced with it and can be used all the year round. Some are usable in the dry season only. Rail and road have stolen from the rivers the prime place as carriers of freight.

Nigeria came under British protection in a casual way. A slaving post at Lagos was captured and a tiny strip of land surrounding its lagoon was proclaimed as the colony of Nigeria. Few white men thought the place had any importance, and the object seems to have been to gain a port for trade. Later, an area of some 50,000 square miles was taken under control with the title, " Protectorate of Southern Nigeria," and still later a very much larger bit of country, after treaty with local chiefs, was proclaimed as the " Protectorate of Northern Nigeria," and administered separately. Bits of German Cameroons were added after the

first world war. The object of making the Protectorates seems to have been chiefly to facilitate a wholesome exchange of commodities, and to our fathers it was quite logical to entrust the administration to a trading company under charter, the Royal Niger Company.

The very short duration of our administrative contact with Nigeria is shown by the observance on 1 January, this year, of the jubilee of the transfer of administration from the Company to the Colonial Government. The whole is now one Protectorate except for the colony which retains its different status within a single government. For administrative purposes it is divided into four parts—Colony, Eastern, Western and Northern Provinces. It is common to join the first three under one description, the South, or the Southern Provinces, because they differ a good deal from the North.

The population is about 23,000,000 of whom slightly more than half are in Northern Provinces. In Eastern Provinces the dominant tribes are Ibo and Efik. The Ibo are adventurous, ambitious and industrious. They are too many for the soil and are spilling into the rest of Nigeria, to the new skilled and semi-skilled occupations that are offered by railways, mines, motors and building. They arouse the jealousy of other Nigerian peoples because their aggressiveness secures for them the lion's share of the new kinds of employment. They were the rioters in the Enugu coal-mines. If they are difficult to handle they are also an asset to Nigeria because of their industry and they are well worth the study of able administrators.

The chief people in Western Provinces are the Yoruba. They are more organized than many Africans and have many fine qualities. Rather more than half the population of Northern Provinces is Mohammedan, chiefly Hausa, Fulani, Kanuri and Nupe. The rest is made up of scores of pagan tribes. The biggest is Tiv with 600,000, but no other is anything like this in size and some are only 10,000 strong. Each tribe was an independent kingdom until British protection came and still retains its tribal organization in the new administration. The culture of the Mohammedans is like that of North Africa. That of the rest of the population, whether in North or South, derives from animistic and ancestor worship and the strong sense of family that is common to tropical Africa. To the non-Moslem people Christianity has come with vigour and its influence is very strong.

THE history of Gospel effort in Nigeria is creditable. Missionaries entered the coastal-belt before there was any defence against malaria, and their lives were short. The use of quinine changed things for the better and several missionaries lived long enough to establish the faith locally. Others built on their foundations and now in the Colony and in Eastern and Western Provinces there is a strong Christian community.

The main missionary societies in those parts are the Church Missionary Society, the Methodists, the Church of Scotland, the Qua Ibo and American (Southern) Baptist. All of them have organized the Church carefully. There are thousands of congregations with evangelists and catechists in charge

Ordained African ministers probably number hundreds and, in Nigerian practice, each one is responsible for a number of Churches. Councils are fully constituted, and authority rests with Africans, though missionaries, whose number is relatively small, have influence by virtue of character, ability and training.

About ninety per cent. of all schools in the South are managed by Church and Mission. Many receive grant-in-aid from Government. In general medical work Church and Mission play a much smaller part than Government, but in the special branch of leprosy control the management of leper settlements and clinics is almost entirely in the hands of Missions, the work being directed by a small Government Department of experts. The financial arrangements of the several settlements are not uniform but Government pays a considerable part of the cost.

IN the Northern Provinces missionary effort began nearly level with Government activity, but Government quickly drew ahead, proclaimed a Protectorate and put British officials in every province. By the time Missions came, equipped to stay, they had to ask permission of the newly established administration to enter, and the welcome was, on the whole, cool. The wholly Mohammedan parts were declared forbidden to them, and it was a complaint of missionaries that this was because of a theory of the administration and not because of an expressed wish of the Mohammedan rulers.

The prohibition determined that the field of Gospel endeavour would first be the pagan tribes. They had been ravaged by the slave-trade. Some fertile plains had been abandoned, and hill regions had become the homes of the people because they could be defended. Everyone who had ever come from outside had brought evil, and the bonds of tribe were drawn tight in self-defence. Inside all were friends, and mutual help was compulsory. Outside all were enemies.

Isolation of one tribe from another, and fragmentation into small units robbed the pagan people of all political significance. It was their fate to be overlooked. Yet individually they are fine. They are industrious, brave, good-hearted and intelligent. Of the 100,000 young men who went from Nigeria to fight in Burma and elsewhere most of the combatant troops came from them. Far more blighting, however, than all the hardships that came from outside was the spiritual impoverishment that came from heathendom. The sending of the Gospel to them was an act of God's love like his deliverance of Israel from Egypt.

Seven principal missions work among the tribes and the response is good. The number of Christians is still much less than in the South, but the Church is founded on indigenous principles and is of a very wholesome character. Worship is conducted in a great many local languages, and Hausa, in which there is a whole Bible, is used in conventions and training-schools. English has become the medium of instruction in higher elementary and secondary schools. Church and Mission do not have the big share in education that they have in the South. They have hardly any schools in the Emirates and Native Administrations run more schools than is their practice

in the older parts of the Protectorate. Nevertheless, in this vital activity, the influence of Church and Mission in the pagan areas of the North is strong. As in the South, so in the North, the control of leprosy has been entrusted to Missions, both in the Emirates and the non-Moslem parts.

THE future of Nigeria will be exciting. The Church will have increasingly great opportunity and with it will meet much danger. Growing wealth can encourage worldliness, awakening minds dispute authority and politics absorb energy, yet, in the power of God, new emotions can be made to serve the Kingdom.

Wealth will pick out the Church for temptation because the new ways of making money require intelligence, skill and adaptation, and the Christians have them more than others. The Civil Service, teaching, commerce, the technical professions and skilled trades will recruit largely from among them. In the past it has been a fault in the economic balance that every new occupation stole men from the farm because the pecuniary reward was much greater. This looks like being corrected.

Nigeria produces great quantities of vegetable oils. The North grew more groundnuts than the railway could carry and all were produced by peasant farmers by the simple expedient of Government promising an assured and satisfactory price. There is a limit, however, to what willing muscles can do with a hand-hoe and several areas have been chosen to be worked in the grand way with tractors. I hope that a means will be found of making the peasant farmer a shareholder in these schemes and that he will not be turned into a paid labourer. Farming may become so profitable that it will hold its own against the new occupations, but it means that the temptations of wealth enter the farming community which is such a great part of the Church. If the Church takes the heaviest impact of the new conditions it can also reveal leadership and show how temptation can be avoided, the already existing corruption removed, and the people carried into the larger life with a minimum of evil consequences.

A university is being built at Ibadan, and its influence on the country will eventually be enormous. Hitherto education has been local, but at Ibadan men from East, West and North will meet Protestant, Roman Catholic and Moslem. It is necessary that there shall be Christian testimony at this highest point of education. It can come from the individual student but there should also be a faculty of theology. There is one now and the Principal asserts that it is necessary to a full university. Its progress depends upon the Church in Nigeria. Its teaching must be as simple and straightforward as that of the apostles. In a new country, with a young Church surrounded by heathen and face to face with Islam, it is the inspired word pressed home by the Spirit that is needed.

It is the policy of Britain to lead the African Protectorates to self-government. Internal differences make it difficult for Nigeria to be a single self-governing State, but political change does not wait for perfection and it will come to Nigeria before perplexities are banished. Some frictions are diminished in a federal form of

government and in September, 1949, a Regional Conference in Northern Provinces voted for this unanimously. In the South, independence, whether federal or not, will not affect the Church adversely and may well increase its influence. Conditions in the North are different and it is important to know how many parts there will be in the proposed federation.

If all the Northern Provinces are to be one part their pagan population will be a minority and the Mohammedans a majority. The pagans have been overlooked in the past. Would it be their lot to be ignored in the future and the Church among them be treated like the Coptic Church in Egypt? If, as seems to be expected, Eastern and Western Provinces are each a part in the federation there is much more reason to make the Moslem and non-Moslem areas of the Northern Provinces two parts. In the independence given in a federal system the non-Moslem part will continue the development that has been so well begun. It will become a notable part of the whole, and by its character it is fitted to become a link between the Mohammedan North and the rest of the country, without which Nigeria will not be a State. In such independence the Church will have a great future.

Fortunate are the men and women whom God will call to Nigeria. When ideas are in process of rapid change great results are achieved by the few who know what to do. The Church accomplishes nothing except through converted, God-directed men, and the two things a missionary's work can accomplish are to bring the individual to Christ and to change the thinking of other men so that conversion becomes easier for a greater number. This second effect comes by the application of the Gospel at the right spots with sufficient force. Bishop Gore said the secret of success was threefold. You must have definite principles, clearly stated, vigorously applied.

In a Railway Carriage

A VERY well-dressed African joined the train at Tabora. I greeted him in Swahili; then in perfect English he said, "Bishop, you do not remember me, I am ——, and we last met in the army at Moshi." I did then recall how he was one of the many thousands of soldiers who had passed through that depot during the years of war. "In those days," he said, "I made a mental pact with God and promised that if He gave me money I would return it to Him and build a church for the people of my tribe. He gave me that money and I have been educated in South Africa and have gained considerable wealth. I am now employed at a very substantial salary, but somehow I have lost touch, and look at me to-day." I knew that drink had been his downfall. As we travelled on, I told him of my Easter sermon a few days before that "If any man is in Christ he is a new creature." It made its appeal. Without any direction from me and regardless of his fellow-African in the carriage, he said, "With Christ's help I can be a new man," and putting his hand into a large basket he had brought in with him, he took hold of a bottle of beer and flung it through the window. He did this again and again, until his five bottles were gone. I did not restrain him because I knew that he was fighting hard with his particular enemy. . . . We knelt and claimed new victories which would take the place of continual defeat.

New contacts, new status and new experiences are all responsible to some degree for the upheaval in African life and stability. I commend to you such men and their families that in the fellowship of Christ they may be renewed and enabled to meet all that is crowding in upon them.

—The Bishop in Central Tanganyika.

The Changing Pattern of Foreign Missions

E. J. Bingle

I

THE barometer of foreign missions has been moving steadily towards change and stormy weather of late; is it reckless to inquire what those signs indicate? It is surely time that the missionary movement took stock of the situation in which it finds itself, into which it appears to be moving. The remarks which follow are written primarily from a British angle; some of them would apply equally or even more forcibly in Western Europe. Some American observers would reject them as irrelevant from an American angle. Even so, it needs to be remembered that the same world-situation confronts American churches and societies, though at the moment their material resources may be more adequate to the claims upon them.

For many church-goers foreign missions is largely a matter of giving money in response to appeals through collectors or deputation speakers or the printed word. A serious change is already upon us in this matter of giving. Undoubtedly the giving of churches and societies to missionary work has increased during and since the war, but there are significant qualifications to be made here. One is that increased giving has never matched the increase in the amount of money available; missionary giving has come in the past from income groups which have benefited least from the inflationary spiral. Another is that increased giving has never matched increased costs overseas; missionary budgets have in most cases been balanced because there are fewer foreign workers on the field to be supported than before the war. A third qualification is that money is becoming " tighter "; that it is harder to raise money than in the years immediately following the war. All the big societies—and the smaller ones, too—are facing serious budgetary positions.

There is another significant factor in this matter of giving. The large gifts which some societies received from individuals—for example, one society was accustomed to receive an annual donation of £50,000 from a single subscriber—are no longer possible. In a few cases this giving has been made permanent through the formation of a trust, but this is rare and is likely to be extremely difficult in the near future. Socialist legislation and taxation are likely to extinguish large and moderately large gifts, though they are not aimed deliberately at missionary efforts.

The obvious remedy here is to spread the load; to a very remarkable extent this is being done. The bulk of missionary giving in recent years is in comparatively small sums, and the base of the pyramid is now a very broad one. Here again we need to qualify. The base is not nearly broad enough. It is estimated that in the most generous churches the number of givers is probably less than one-third of the adult membership of those churches. The efforts of church committees and societies are therefore being devoted to increasing the

number of givers within the churches. (A very different problem is the increase of the number of possible donors who are outside the churches.) The problem here is partly educational and partly theological. New means of propaganda which will convince the non-missionary minded in our churches must be devised and, indeed, are being devised. But it is not wholly a question of technique; it is also a presentation of the claim of the world-Church as an integral part of the Christian faith of every believer, not as the peculiar enthusiasm of a small pious group. The solution of this problem lies, we believe, not with the missionary societies, but with the theological colleges, with Sunday-schools, with anybody who shapes the forms of the *ordinary* Christian's living and ideas.

Whether such increased giving, if it can be stimulated, will meet the rise in the costs of missionary work overseas is an open question. On the face of it, it seems unlikely since inflation overseas has been less controlled than in Britain, while in Britain giving is limited by the complicated tax and subsidy system within which we live. In France and Germany both inflationary and deflationary processes have made the work of the missionary societies incredibly difficult and in some cases impossible. The devaluation of sterling has already brought some difficulties to British societies and will undoubtedly bring more. The financial barometer points to stormy weather, and its implications are more than financial.

II

If we look at the missionary barometer again, it points to change in one other respect. A missionary society exists (in the minds of its subscribers, at any rate) to send missionaries abroad. Its ability to do so, in terms of financial support and of the supply of persons who feel called to go overseas, is a measure of the extent to which it is fulfilling its purpose. In the matter of candidates for the foreign field the position since the end of the war has been complex. There are new complicating factors: in Britain compulsory military service, the earlier age of marriage which began during the war and seems likely to continue, the increasing rigidity of professional rules and qualifications have acted as deterrents to offers of missionary service.

THERE are also signs of spiritual malaise which have the same result. The preoccupation of a student generation with international affairs rather than the evangelization of the world; the sense of increasing insecurity abroad, as well as an uncertain future at home; a feeling that the day of missions is done and that the much-publicised "younger churches" have no need of missionaries; the sense that home problems are more urgent (and perhaps more significant) than even the claims of overseas service—all these factors have operated in the minds of young people who in a previous generation would have been open to the missionary vocation. There is very little doubt that in the minds of many young people in the churches missions are an "extra," just as they are for the bulk of the membership of our churches. Probably this was always so, but its effects are more serious, in relation to

finance and vocation, in the present situation.

There are exceptions to these generalizations. The number of offers of missionary service—and often of very talented people—is said to be increasing of late. In some groups there has never been any lack of offers, though it is sometimes said that their quality varies greatly.

ONE feature is perhaps noteworthy: many of these offers come from young married people at a time when the possibility of beginning a settled home-life overseas is in some areas already a thing of the past. The Christian home of the missionary has been in innumerable cases a large part of his Christian witness; the new conditions abroad over large areas render this practically impossible.

In one country at least missionary vocation has suffered serious frustration: in Germany it is reported that there have been numerous missionary vocations without any possibility in the immediate future that they can be realized overseas, since political and financial barriers stand in the way. This condition may spread to other countries. There have been some efforts in Germany to divert these offers of service to the channels of home evangelization, but the situation frustrates the normal missionary activity of the Church.

III

When we look at the countries to which missionaries are sent, we find a variety of situations which cannot be classed under a single generalization. They present difficult problems to churches and individuals which are seriously concerned with their missionary obligations and how to carry them out.

The change-over from Mission to Church has been slowly made in many areas: in some it was accomplished overnight during the war, in areas of Communist occupation it must be carried out with equal speed. In some places it is still overdue, while in others the change-over has left many apparently insoluble problems arising from the previous structure of missionary finance and the management of large institutions. In yet other places plans for new large-scale institutions—colleges, hospitals and medical schools—appear to be creating equally difficult problems in the near future.

In any case there has come about a fundamental change in missionary structure. The local church is now the centre of the picture; we hesitate to use the word "indigenous" for various reasons. A missionary society is no longer an organization for sending out missionaries; it has become a form of inter-church aid on a world-scale. This fundamental change must affect our thinking and our activity in many ways. The local church in India or Africa or China is called on to bear the burden of an elaborate organization, a network of institutional life, for which in the majority of cases it is manifestly unfitted, financially and personally. The genuinely "indigenous" church would not have saddled itself with such a super-structure from the start. Drastic changes must therefore come; in some cases they have already come through war, civil strife and economic chaos. Where it is still possible such changes need to be planned and

prepared for and carried through with as little distortion of the real life and purpose of the Church as possible.

The reaction of such changes on the "home" end of things is also serious. It is doubtful whether the new situation has been given adequate publicity in programmes of missionary education. There is a vague fear that to do so would reduce missionary giving and possibly missionary vocation. A programme of inter-church aid (the phrase has an unpleasant and unheroic sound) requires a degree of church-consciousness in sending churches as well as in receiving churches which some just do not possess. The degree of inter-church co-operation abroad—and its consummation in India, China and Africa in Church unions—finds little comparable co-operation or comity among churches at home. It is ironical, to say the least, that churches (and their missionary societies) which have achieved union abroad are still engaged in strong denominational rivalries and controversies in their home lands.

The challenge to missionary work in areas of Communist penetration and occupation has not been adequately met or even thought out. It seems hardly realized that what is happening in China to tiny Christian churches (the total Christian community of whatever brand of church allegiance amounts to less than 1 per cent. of the population) has organic links with what is happening in Eastern Europe and with the structure of our own social order from which missions derive their funds and their possibilities of action. So far there are still missionaries in China; how long they will remain there is an open question. How far it will be possible for new missionaries, or old ones returning from furlough, to enter Communist China is not yet known. It seems likely enough that missionaries will remain for some time to come, but will be eventually squeezed out.

THAT, however, is not the main point. The Chinese Church will remain, missionaries or no missionaries; but it will have to face a new environment. If the conditions enforced in some localities are made more general, it looks as if the Church in China will be deprived of a paid ministry, as well as the means of supporting any normal church activity. This does not necessarily mean the extinction of the Church, but it does involve a new pattern of church life and organization very different from anything known hitherto except perhaps under war conditions. How missionaries can fit into such a new pattern, if they are allowed in such areas at all, is a difficult problem though not perhaps insoluble. It points to a new type (or many new types) of missionary, of an essentially non-professional kind, whose missionary work can flow from other activities which are acceptable to the new régime. The new régimes may be willing to permit institutional work which fits in with their policies: the Mukden Medical College is reported to have secured recognition for a term of years from the Communists.

Even in countries which are not Communist the restrictions on the entry and the activities of missionaries are tending to increase. In Islamic countries, and notably in Egypt, this has been foreseen for

some time; it is new and perhaps less expected in the countries which have recently secured independence and are still full of resurgent nationalism and fear of foreigners. The close "screening" of missionaries wishing to enter Burma is perhaps understandable in view of the distressful state of that once smiling land. It is reported that the Government of India is showing signs of unwillingness to admit missionaries whose avowed purpose is evangelistic as distinct from medical or educational. Such a policy must throw the burden of evangelization back on the local church, where it ought to be; it should be remembered, however, that local churches have often welcomed persons from abroad as the spearhead of their evangelistic effort. The rising nationalism in other missionary areas, as in Africa, may bring about a conflict between the desire of the local church for expansion in educational and medical activity and its equally insistent desire to be free of foreign tutelage. The "screening" of missionaries will be done (and is increasingly done in some areas) by the local church as well as by governments.

IV

THESE various factors do not constitute the whole of the picture of the world which the missionary movement faces to-day, but they do suggest certain considerations (we hesitate to call them conclusions) which require close and detailed scrutiny with a view to action, if the Christian Church is to be true to its missionary obligation in the kind of world we are now living in.

(1) The missionary movement as it has developed over the last century and a half is now facing revo lutionary changes in the worl without and a probable interna crisis. The kind of organization has developed no longer relates t the kind of world in which we a living. The rise of local church (a mark of success, not failure), th nationalisms and the new indepe dent states of Asia, Africa an Latin America, the rise of Com munism and its outstanding succe have all rendered the organizatio and the conventional missiona appeal in the West outmode There are signs of the possibility collapse at home as well as abroa

(2) The new structure of the mi sionary obligation of the Chur must, it is now generally agreed, based on the local church, the r sult in most cases of missiona effort. At the moment many these local churches are facing se ous difficulties, in finance (the inflation is far more serious th ours), in staffing, and—in the Co munist areas—in their whole mo of existence. They need suppo but the ways in which suppo can be given—if it is available—a much more difficult than they we before. Moreover, the motive a propaganda for such support mu undergo drastic change: th change must be not only in peopl ideas as to what constitutes "fo eign missions," but as to the natu of their own church fellowship a its relation to other "loca churches within their own count The wider base of the missiona movement involves a serious co sideration of the content of t faith of the ordinary memb There is within the missiona problem to-day some very exp sive material, theological a otherwise.

(3) It is sometimes complained, not without reason, that there is a wide gap between evangelism at home and abroad. The circumstances of our time are making it clear that evangelism, whether at home or abroad, must confront difficulties in some ways very similar. The Roman Catholics have begun to realize that some of the countries hitherto treated as Catholic must now be dealt with as pagan countries and classed as mission-fields.* Britain, too, is moving in the same direction, if it has not already reached that state. The significance of this is not merely that the churches at home must be reorganized on missionary lines, or that we must learn from African, Indian or Chinese experience. It means a radical change in temper, in outlook, in relation to what it means to be a Christian in Britain.

(4) The question of missionary vocation needs to be looked at afresh in the light of changing conditions and changing response to the appeal. The kind of people who are going to work in with the new churches, what kind of training will fit men and women to work, if it is at all possible, in Communist areas, the problems of missionary support and their way of life, are all urgent questions arising out of existing conditions. But equally urgent is how to make this new type of vocation real and compelling to young people who live in a more complicated and less secure world than their elders knew. Here again there enter theological as well as practical questions. The need for Christian witness in ordinary vocations, in workshop, farm and office, has been so loudly proclaimed of late—and rightly so—that it has tended to silence the claim of those more special vocations for which a man or woman must leave home and kindred to go overseas to who knows what uncertainty.

IN conclusion it cannot be claimed that this article has covered all the ground which needs to be covered in a survey of the position of the missionary movement to-day. Nor has it done much more than raise questions and problems. Doubtless the answer to some of these is *solvitur ambulando*, but there are certain questions which need study before we are likely to see any solution in practice. It may be thought that such a heap of problems may only submerge ordinary Christian faith. We need to remember that behind and within these changes which have come upon our generation there may be the possibility of one of the great days of the Son of Man.

* See (1) *France Pagan*, by Maisie Ward (Sheed & Ward, 1948); (2) *Problèmes Missionaires de la France Rurale*, by F. Boulard (Les Editions du Cerf, Paris, 1945).

KAGAWA'S MESSAGE

Because we in Japan have lost everything, we can discover that there is no other way but the way of Christ. You have something left here: some of you are satisfied in this country. We are not. Possessing nothing we discover Christ.

While I am here in your country I want to learn a lot from you. You have an ebb-tide here in Christian matters. But I believe in British genius. Most of the great religious movements have come from your country. We need the spirit of Jesus Christ in economic enterprises. To-day we have in the world Communism, with the most terrible, violent, bloody, revolutionary ideas known in history. . . . And mere talk will never solve the question of modern economic entanglements. I have come to learn from you how you are managing to solve this question.

—Mildmay Centre, N.1.

Rainbow Over Euphrates

Eric F. F. Bishop

LOOKING out from the window of a missionary home in Deir ez Zor in Eastern Syria one wintry morning in February, 1949, there was the interesting picture of a somewhat bare acacia affording what shelter it could to a pair of turtle doves. It took us back beyond the dawn of history to the stories of the Flood—Hebrew or Iraqi—which did not seem so impossible by the dykes of the rising Euphrates after all. The past winter had been the severest in most of the Near East for nine years, entailing a high river and the risk of flooding. The neighbour Turkish Government informed the Syrian of the likelihood of "overflow" from the snows of the Taurus mountains. The spot where our thoughts went backwards and forwards, as we looked around, was Deir ez Zor, less than fifty miles from the Iraqi borders, and itself situated on an "Euphratic" island as well as on the Syrian mainland. The smaller islands, which manifest themselves in summer and autumn, were gradually being covered—the tops of the local scrub alone visible—certainly no "resting place for the sole" of a dove's foot. Deir ez Zor is considered cold, but it is one of the more rainless places. This year there were storms in plenty, and then as "in the days of Noah" there was set the "bow in the cloud," a rainbow over the twisting river.

"Euphrates" is an old name—in English we have adopted the Greek form—but the Arabic form of "*Firat*" is probably nearer to the original as is the Hebrew. Deir ez Zor, a rising desert town of close on 30,000, is the centre of the Euphrates District or *Muhafiza*. The inhabitants are mixed. People of Iraqi origin rub shoulders with those whose forbears came up from the Hijaz or Nejd two generations ago. The villages for miles around are inhabited by *Shawis*—Bedouin gradually assuming a less nomad life, but still eking out a meagre existence. There are Armenians—diminishing in number—for Deir was the scene of one of the most devastating massacres towards the end of the first World War. Many Armenian women—children then—can be found in Moslem homes.

The largest of the Christian groups is that of the Syrian Orthodox, who though their domestic language is Arabic, still have recourse to Syriac in their services. Members of the Greek Orthodox Church are few: the Protestants are fewer still, and are mainly connected with the work of the hospital of the American Presbyterian Mission. The Roman Catholic Church is represented by Armenians and Syrians in communion with the Vatican and by a church and school ministered by the Capuchin Order. Then there are Kurds, Moslems like the vast majority of "Deiris" and we remember that the great Saladin was Kurdish on his mother's side. Lastly come the Assyrians, still speaking a form of Aramaic with their greeting of *Peace*, reminding us of the occurrences of the word in Ezra and Daniel.* The Assyrians are chiefly found in the Jazira, north of the river—some coming from the borders of Persia and forming one of

* *Shelam* rather than *Shalom*.

the world's minority problems. Deir ez Zor is supposed to mean "The Convent by the Wood."* That was long ago in Christian times; and the religious problem for the Christians of to-day is to see to it that the Islamic groups amongst whom they live, may not obscure the vision of the *wood* by the diverse species of the *trees*.

There is a score of references in the Bible to the Euphrates—nearly all in the Old Testament, scattered through eight books; but the pair of allusions in the Revelation,† figurative as they are, must be largely responsible for popularizing the phrase, "the great river, the River Euphrates." Both references have to do with angels. The first records how "four angels" were bound by the river: the second how the river was dried up for the passage of the kings from the east, when the sixth angel poured out his bowl. By the seer's time the "Great River" had burned itself into the heart of Semitic folk-lore. Its loops and bends for 1,800 miles must have given rise to countless tales.

Most of the allusions in the Old Testament concern imperial boundaries in prospect or actuality, Davidic, Egyptian and so forth: but the mention of the river in Jeremiah is worth notice. The personal experiences of the prophets are nearly always more worth while than the advances of the kings. The Jeremiah incidents‡ are concerned with a book and a girdle, two quite indispensable concomitants of Semitic life at its best. The girdle was a new one, and after the prophet had worn it he was bidden to take it to Euphrates and hide it "in a cleft of the rock," where it deteriorated and became "profitable for nothing." The moral was that just as a girdle "cleaveth to the loins of a man," so were Israel and Judah meant to cleave to Jehovah, but deterioration set in, and instead of being for a praise and a glory, they had no ears for the voice of the Lord.

THE lesson is obvious not only in the modern repetition of history, but in the nations generally and in wider circles than the Semitic. In this incident, however, Jeremiah's invective was for domestic consumption, while in the matter of the "book" his strictures are directed against Babylon. The attitude of empires is no more exemplary than that of the small nations. The imperialist way never leads to "World Dominion" in the long run.

So Jeremiah wrote his "Swan Song" in deepest criticism of Babylon, and when Seraiah had made an end of reading, he must have followed out the divine instructions, and attaching a stone to the book, threw it into the Euphrates—an acted parable of the "sinking" of Babylon. The prophet who had lived through the national disaster he had striven to avert, lived, too, to condemn the policies of the conqueror-Empire, as he had that of the conquered nation.

It is a far cry from Noah through Jeremiah and the Revelation to the twentieth century. Babylon and Judah may have gone, but the Great River remains—with greater possibilities than the builders of

* Place names beginning with "Deir" =convent or monastery are usually of Christian foundation.

† Rev. 9:14; 16:12.

‡ Jer. 13:1; 51:5f.

the Babylonian Empire ever envisaged. Euphrates still runs tortuously through or near enough to countries to benefit them more than it does to-day. It has been suggested that the Jazira would provide rehabilitation for thousands of the Palestinian refugees but this would require capital far beyond the resources of the Syrian Republic. Possibility is present; the increase of fruit orchards around the oasis of Deir ez Zor is proof enough.

Alive to the needs of a growing population, the Government has established agricultural schools and experimental farms. The American Mission is doing the same in co-operation with the Government school and farm on the other side of the Euphrates bridge. In this particular institution, where two members of the staff are British-trained Palestinian refugees from the Kadoorie School in Tul Karm, are 150 New Jersey fowls, flown to Damascus in the early spring and the gift of the Mission to the Government School.

Co-operation in human interests and endeavours is one line along which the much-needed reorientation of Moslem-Christian relationships can travel. It reveals the call to the exploitation of friendship with a people whose instinct is to welcome all who come. The parable of Jeremiah's "girdle" that should have "cleaved," must be true of that closer relationship between diverse groups that ought to reflect their touch with things divine. If the Church and the Mosque are to understand one another it must be through that fundamental gift of human friendship. For Islam and Christianity this is better achieved outside the political realm. But this does not preclude the other message from Jeremiah, whose eye roamed even wider than that of Amos over the lands of the Near East.

IT is not the book itself that is important, as the "Thus saith the Lord" that grows and glows from its pages. In the case of Jeremiah it was a papyrus roll—like the one of Isaiah recently found in a cave by the Dead Sea. The main lesson is true to-day. The papyrus, unheeded, was weighted and thrown into the river: the New Testament, though still a "best seller," seems unheeded in the Christian world at large. Many Moslems would feel the same about the relative influence of the *Qu'ran*. It may be that in places like Deir ez Zor, which are somewhat out of the way and yet sufficiently large, Christians and Moslems should seriously meet around their Holy Books to tell of their experiences and understand the foundations of each other's faiths.

It is a long-term policy that the Church must envisage. The waters of the Euphrates have rolled by for thirteen centuries, while the rift has widened, and people of whom Islam has thought supremely as the "people of the Book" have dwindled—dwindled to the place where the minority can only afford to be a minority of quality, in itself the promise of better things, "a rainbow over Euphrates."

¶ *Where the African feels himself a free man*

Hope In South Africa

R. K. Orchard

THE territories of Basutoland, the Bechuanaland Protectorate and Swaziland, collectively known by the somewhat curious title of "The High Commission Territories," came into being as a result of the clash between two migrant races in Southern Africa during the last century. The long southward migration of the Bantu people from Central Africa met the northward and westward trek of white settlers from the Cape and from the coast. The Bantu, feeling the growing pressure of the South African whites, appealed for protection to the United Kingdom Government. Thus Moshesh the great Chief of the Basuto, during his continual struggle with the Boers of the Orange Free State, constantly besought the British Government for protection, and at last in 1868 the Basuto were recognized as British subjects. In 1884 their country was separated from Cape Colony and was placed under the direct control of the Imperial Government.

Similarly, there was constant trouble between the Bechuana and the Boers of the South African Republic, and the three principal chiefs of what was then known as Northern Bechuanaland, Khama, Gaseitsiwe and Sebele, secured the establishment of the Bechuanaland Protectorate in 1891. When in 1895 Southern or British Bechuanaland was annexed to the Cape Colony, plans were made for the administration of the Protectorate to be handed over to the British South Africa Company, but the personal representations to the British Government of Khama, Gaseitsiwe and Sechele (Sebele's son) resulted in the country being placed under the direct control of the Imperial Government. The story of Swaziland is more complicated, but after the Boer War, when the Transvaal was granted its constitution, the administration of Swaziland was placed under the control of the Imperial Government through the High Commissioner. Thus by the efforts of these three Bantu peoples themselves a connection was established with the British Crown to which they still attach the greatest importance.

Thus also were created the High Commission Territories which must surely occupy one of the strangest geographical and constitutional positions amongst the many constitutional curiosities of the British Commonwealth. They are neither crown colonies, nor self-governing dominions, but protectorates; yet they are administered not, like other protectorates, by the Colonial Office, but by the Commonwealth Relations Office. Basutoland is a political island in the territory of the Union of South Africa; so also is Swaziland, except for a short common border with Portuguese East Africa; the Bechuanaland Protectorate has a long common frontier with Southern Rhodesia, and one of a few miles with Northern Rhodesia, but its administrative centre, Mafeking, is in Union Territory. All three territories are economically dependent on the Union, thousands of their tribesmen seeking work on

the Rand gold mines and elsewhere in the Union.*

The economic resources of the territories are too small to provide anything above a mere subsistence for their population, which numbers only about a million Africans. The Bechuanaland Protectorate, though in area about the size of France, consists mainly of the Kalahari desert, and while the density of the population is less than one person per square mile, the bulk of the inhabitants are found in the better watered areas in the east and north-west, and many of the smaller native reserves are over-populated and overstocked. Similarly in Basutoland, nearly four-fifths of the population is concentrated in about a quarter of the whole area, with the remarkably high density for rural Southern Africa of 170 persons per square mile.

It might seem at first sight that such economically unimportant areas, giving a home to such a comparatively small number of Africans, were not of any great significance in days when great masses of population in other countries are being dramatically shaped into new social and political patterns. Yet since Dr. Malan has stated that the Union Government is preparing to request the transfer of the High Commission Territories to the Union of South Africa, considerable public attention has been given to the matter in Great Britain. It would seem that the British public senses, quite rightly, that any such request from South Africa at present raises issues far greater than the political future of a million Africans and a handful of Europeans.

THE suggestion of incorporation in the Union is not, of course, a new one. It was envisaged as an eventual possibility in the South Africa Act of 1909, subject to safeguards regarding the rights of Africans laid down in a schedule to the Act, and to consultation with the inhabitants, African and European, and with the British Parliament. But since the Statute of Westminster, the Union Parliament has been free to amend the South Africa Act, and it may well be argued that this invalidates the terms and conditions on which the transfer was contemplated in 1909.

Recently in answer to questions in Parliament, the United Kingdom Government has reaffirmed its pledge that it "will not make any decision until the native population and the white population have had full opportunity of expressing their views, and any views they may express, and any representations which either the native population or the white population may make to His Majesty's Government, will receive the most careful consideration before the Government come to any final decision in regard to the matter."†

* The effect of this migrant labour on tribal life and social conditions has been thoroughly investigated for the Bechuanaland Protectorate by Professor I. Schapera: *Migrant Labour and Tribal Life,* Oxford University Press, 1947. He shows, *inter alia,* that the average annual cash expenditure of the Bechuana during the period 1938-42 was about £680,000 and exceeded by roughly £292,000 the income derived from sources within the territory, the excess resulting from the Bechuana's sale of their labour outside the territory.

† Mr. Gordon-Walker, Under-Secretary for Commonwealth Relations, in the House of Commons 3 November 1949, quoting the *aide memoire* handed to the Prime Minister of South Africa 1935, Cmd.4948.

And there, for the present, the political issue rests.

But, of course, the argument is not fundamentally about the political future of the territories; it is about opposed views of the right relationships between Bantu and European in Southern Africa, and consequently of the aims and methods which should be pursued by governments. In the judgement of the Nationalist party in South Africa, that relationship should be one of separation in all spheres of life, economic, political, social and religious—a policy which can be summed up in the slogan "no equality in Church or State" between black and white, and which is now finding political expression in the Union in the Nationalists' *apartheid* programme. In the judgement of others in Southern Africa, the relationship should be one of partnership, but partnership in a nation dominated by its white members, summed up in Cecil Rhodes' formula of "equal rights for all civilized men."

THE policy of the British Administration in the High Commission Territories has been less clear cut than either of these. Yet despite external pressures, it has striven to administer the territories in the interests of the Bantu population. The policy known as "indirect rule" has been applied, tribal organization has been upheld, the chiefs have wielded great and real powers in internal affairs, European settlement has been limited, and alienation of land prohibited (in Basutoland) or restricted (in Bechuanaland).

The aim has been to encourage development through the chiefs and the tribal organization. The process has been slow; it is easy to point to the comparative backwardness of the Territories, to the sadly limited range of educational, medical and other social services, and to the continuing poverty of the majority of the inhabitants and to condemn the policy as a failure. No doubt the expenditure of more government funds, such as are at last being made available by grants from the Colonial Development and Welfare Fund, and perhaps a more energetic effort by the administration to develop such local economic resources as are available, and to speed up the provision of social services, would have led to a fuller life for the inhabitants. However that may be, it is abundantly clear that in these territories the African feels himself to be a free man. The people have a real and effective voice in the conduct of their own affairs—which is denied to their fellows in the Union. They have the opportunity of exercising real responsibility in the government of their country. They are a very long way from self-government and their progress towards it is often erratic; yet their feet are on that path. No one can pass from, say, the Transvaal to the Bechuanaland Protectorate without being quickly aware of a radical difference in the atmosphere. In the Union the African is permitted to exist; in the Protectorate he has a right to live.

The High Commission Territories stand therefore as a symbol of the African's hope throughout Southern Africa. As a recent commentator expressed it: "The Bantu in the territories is too often poor, backward and ignorant. But he is, compared with his kinsman in the Union, a free man. . . . So long as his position is maintained, every African in the Union has a

standard of comparison against which to judge his own inferior and gallingly restricted status. It is like a flag flying over the Bantu spirit, and while it flies the spirit cannot be crushed." *

To allow that flag to be lowered, and the territories to be overrun by the policy of *apartheid* would be to make all the words of British statesmen about "trusteeship" and "partnership" sound but mockery in African ears.

LEAST of all can Christian men in Britain afford to ignore the significance of these territories, for their history has been bound up with the story of Christian missions. In the clash of migrant races to which reference was made at the beginning of this article, missionaries were the friends and counsellors of the tribes and their chiefs. The first missionaries of the Paris Evangelical Missionary Society arrived in Moshesh's country by his invitation in 1833 and that Mission stood by the Basuto throughout the troubled years that followed. The Bechuana have been guided and advised by missionaries of the London Missionary Society since the days of Robert Moffat, and a missionary of that Mission, John Mackenzie, was a formative influence in the creation of the Protectorate.

To-day the Christian Church is firmly rooted in the life of the peoples of these territories. In Basutoland the church founded by the Paris Mission has reached a high degree of self-government; its governing body has an African majority of six to one; it finances all its normal church work; it is responsible for its own educatio work, both in primary and high grades; and it has undertaken t look after the Basuto working o the Rand. Out of a population about 650,000, it has 51,600 churc members and 15,100 catechumen cared for by 35 African pastors an 7 missionaries; 443 schools provic for 44,200 pupils. An increase 2,391 members in 1947 shows i vitality.†

The churches associated wi the London Missionary Society Bechuanaland have not reache quite the same stage of self-gover ment, but they are moving rapid towards it. The African is in majority on the Regional Coun in which the local Churches of t Protectorate are united and fro which representatives are sent the Mission Council which is r sponsible for the direction of t work of the London Missiona Society in Union Bechuanalan the Protectorate and Southe Rhodesia. Church-members nu ber about 7,450, and there are African ministers. The Church provide almost the whole cost maintaining church-work.

The close relationship existi between the Church and tribal l has its perils; the Church can eas succumb to the temptation to b come the ecclesiastical departme of the tribe's life, rather than conscience. Yet that relationsh existing now over so many gene tions, has undoubtedly given t Church a vital place and stro roots in the life of the people. they can grow in the understan ing of the Christian Gospel,

* *The Manchester Guardian*, in a leading article of 28 October, 1949.

† See *International Review of Missions*, April, 1949: The Birth of Church: The Church of Basutoland, Alex. Berthoud.

evangelistic effectiveness, and in the capacity for religious leadership in the whole of life, the churches of the High Commission Territories, just because they are set amongst peoples who are slowly learning the responsibilities of freedom in the modern world, can play a significant part in Christian leadership in Southern Africa. Economic development can only too easily be purchased at the price of the depersonalizing of life; and even political liberty can be won at the cost of spiritual impoverishment. If the measure of freedom which the African enjoys in the High Commission Territories is indeed "a flag flying over the Bantu spirit," then the Church in those territories must increasingly become the guide of that spirit to that bondage to Christ which is the only source and safeguard of fundamental liberty and real fulness of life. It is to Him that Bantu, Boer and British are in the end responsible.

More Progressive than Communism

JESUS pointed to the perfection of the Heavenly Father as our ideal of perfection. If I ought to climb up to a hundred feet high, and stop at thirty, I am a sinner to the degree of the difference. Anyone who is meant to be a king and stops at being a village headman is losing as much value as a king minus a village head. Jesus Christ said a tremendous thing. If the omnipotent God is our Father, and the perfection of the Heavenly Father is our ideal standard, we must not stupidly stop half way.

Except for a short period in ancient Greece, it is only since the time of Wordsworth that nature has come to be expressed in art. In ancient art there was very little depicting of nature; and where it existed it was very obscure. It was since the time of Wordsworth, who loved God, that nature was restored to art as a lovable thing. When God is loved, for the first time nature seems to be a lovable thing. When God and man are fused together, then man can be fused to nature. For the people who live the life of perfection, and love of God, sickness, persecution, imprisonment and any other thing will never be irritating, because theirs is the life which lays hold on the power which controls all nature. Paul said, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Everything is mine! The mountains, rivers, stars—all of them—the Centaurus, the constellation nearest the earth, is mine also. Orpheus is mine, the pole-star is mine! This is much more progressive than Communism. Instead of *Kyosanshugi,* common-possession-ism (= Communism), I call this *Shinsanshugi,* "God-possession-ism."

—Toyohiko Kagawa, *The Religion of Jesus* (S.C.M. Press).

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Throughout the New Testament women stand out in shining colours

Women of the Bible

O. M. Green

AMONG the innumerable aspects of life presented by the Bible none is more curious than the sharp contrast between the attitude of Old Testament writers towards women and that of the New Testament. With only some half-dozen exceptions none of the Old Testament women are presented in an attractive light, some much the reverse. And the Old Testament commentators seem to have been inspired mostly by mistrust of the other sex.

The well-known description in Proverbs 31 of the perfect housewife and mother whose "price is far above rubies" opens with the pessimistic ejaculation, "Who can find a virtuous woman?" The author of Ecclesiasticus, with a touch of that humour which makes him so delightful to read, exclaims, "A loud crying woman and a scold shall be sought out to drive away the enemies." In the main neither Jesus the Son of Sirach nor Solomon is complimentary to women.

But in the New Testament the presentation of women changes completely. They appear prominently again and again in the Gospels, Acts, Epistles and (if we except Herodias who is rather outside the main stream) the only one shown in a bad light is Sapphira. Even here St. Peter's attitude suggests that he chiefly blamed Ananias, though both husband and wife suffered for their deception.

The two great heroines of the Old Testament are unquestionably Ruth and Esther. No speech in all the Bible is lovelier in language and feeling than Ruth's to Naomi:

> Whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God; where thou diest I will die and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me.

Even in the exceptionally vivid drawing of every character in the Book of Esther, the beautiful and courageous queen stands out more clearly than all. For full realization of the deadly risk she took in going in unbidden to Ahasuerus one must go to the Apocrypha:

> And the third day when she had ended her prayer she laid aside her mourning garments . . . and being gloriously apparelled, after she had called upon God . . . she took two maids with her: and upon the one she leaned, as carrying herself daintily; and the other followed, bearing up her train.
>
> And she was ruddy through the perfection of her beauty and her countenance was cheerful and very amiable: but her heart was in anguish for fear.
>
> Then having passed through all the doors she stood before the king . . . and he was very dreadful. Then lifting up his countenance that shone with majesty, he looked very fiercely upon her; and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

Of other women on the credit side are Deborah who inspired

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Barak to the attack on Jabin king of Hazor (there is also the very interesting record that she "judged Israel"); Hannah, mother of Samuel; Abigail, wife of the churl Nabal, "a woman of good understanding" who befriended David; and the Shunammite who kept open house for Elisha. Her name is never mentioned, but how vivid are the description of her as "a great woman" and the ineffable disdain of her reply when Elisha offered to speak for her to the king, "I dwell among mine own people."

BUT now for the other sort of Old Testament women. Eve one cannot, must not, include. The drama is too great, the characters in it too mysterious. Yet one cannot but feel that Eve cuts a better figure than Adam; and in some curious way she always seems intensely human. Milton felt that when he drew that lovely picture of her:—

> . . . the fairest of her daughters, Eve.*
> She as a veil down to her slender waist
> Her unadorned golden tresses wore
> Dishevelled, but in wanton ringlets waved
> As the vine curls her tendrils.

Even the stern, ascetic Michelangelo showed her in the Sistine Chapel frescoes bubbling over with the joy of life as she kneels in gratitude before her Maker. If she lost us Eden (and surely the odds against her were heavy), still she seems to dwell in the Garden and always to show us the way back to it.

But to go further. The names of Delilah and Jezebel are among the common synonyms of our language. Sarah was violently jealous, she treated Hagar with ruthless brutality, and scoffed when told she was to bear a son. Rebekah invented and instigated the dirty trick by which Jacob cheated Esau of the blessing. Rachel stole her father's teraphim and acted a lie so that he should not find them. Miriam was clearly the leader of what would later have been called a palace revolt against Moses, for it was on her that leprosy fell. Job's wife is summed up in her one speech to Job, "Dost thou still retain thine integrity? Curse God and die." Bathsheba, the weak clinging type perhaps rather than a siren, does not cut a very noble figure. (Certainly Potiphar's wife does not.) Athaliah, mother of King Ahaziah, "was his counsellor to do wickedly"; and after he had been slain by Jehu "she arose and destroyed all the seed royal" to secure the throne for herself.

But from the outset of the New Testament a different note is sounded. It is noticeable that the case of Elizabeth and Zacharias exactly reverses that of Sarah and Abraham. Here it is the man who doubts and is struck dumb, she (though her husband must have told her of the promise of a son in writing, since he could not speak) clearly never doubted. Anna the prophetess, who must have been nearly 100 years old, had evidently been waiting all her life for the vision of Christ. The women "which followed Jesus out of Galilee ministering unto Him" had more courage in approaching the Cross than most of the disciples; and they were first at the Sepulchre

* This line has purposely been put in higher than it appears in the poem.

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A BIBLE MAGAZINE IN EVERY HOME

on Easter morning. Joanna, wife of Chusa, Herod's steward, who also "ministered to Jesus," felt the call even in Herod's court. The dream of Pilate's wife cannot surely have come without previous mental and moral preparation.

Then we have the woman pressing upon Christ, with the certainty that "if I may but touch the hem of His clothes I shall be well"; the widow casting all her livelihood into the temple treasury; the Syrophœnician woman's quick rejoinder, "Yes, Lord: yet the dogs under the table eat of the children's crumbs." (She is the only person who ever got the better of our Lord in repartee; and I have always thought that His reply, "For this saying go thy way; the devil is gone out of thy daughter," was as much inspired by His sense of humour as by her faith.)

Poor Martha stands out with a double rebuke.

> And because she lost her temper once and because she was rude to the Lord her Guest,
> Her Sons must wait upon Mary's Sons, world without end, reprieve, or rest.

And again at Lazarus's grave, where her sense of what can have happened to the body after four days in a hot climate is too much for her faith. But in the first instance at least, one cannot help rather sympathizing with Martha.

In the Acts of the Apostles we have Dorcas "full of good works"; Rhoda who "opened not the gate for gladness" at the voice of St. Peter escaped from prison; Priscilla, who with her husband Aquila gave up tent-making to join St. Paul in his journeys; "a woman named Damaris" specially mentioned among St. Paul's few converts in Athens; Claudia, another of St. Paul's fellow-workers, sending greetings in his letter to St. Timothy, to whom St. Paul spoke of "the unfeigned faith which dwelt first in thy grandmother Lois and thy mother Eunice"; "the elect lady," also called "the elect sister," to whom St. John wrote.

THROUGHOUT the New Testament the women stand out in shining colours; it is the men whose weaknesses are never missed—Zacharias already mentioned; the frailty of St. Peter; St. Thomas's scepticism; St. Mark's courage failing him on the first journey with St. Paul and St. Barnabas (it is commonly believed, too, that the young man who left his garment in the hands of the soldiers, when Christ was arrested, and fled from them naked, was St. Mark himself since his Gospel alone mentions the incident); the narrow-mindedness of the elders in Jerusalem censuring St. Peter for going in "to men uncircumcized" and fussing over unnecessary points of the Hebrew law; the fiery pride of St. Paul: was it his temper, one wonders, to which he refers in writing to the Corinthians of "a thorn in (my) flesh, the messenger of Satan to buffet me"? With none of these faults is any woman identified.

It was inevitable, when polygamy was universal and Solomon's harem contained 700 wives and 300 concubines, that woman was regarded as an inferior creature, expected to act accordingly and commonly doing so. The Christian era redeems her even when the dawn of it is still only indicated by a faint luminosity (for both Elizabeth and Anna were much older

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than the Virgin Mary) and restores her to her rightful place marked out for her in Genesis as the help-meet of man.

That place has since been acknowledged and etherealized by all great writers. Ruskin in a striking passage in *Sesame and Lilies* points out that "broadly, Shakespeare has no heroes;—he has only heroines":

> The catastrophe of every play is caused always by the folly or fault of a man; the redemption, if there be any, is by the wisdom and virtue of a woman . . . Lady Macbeth, Regan, and Goneril are felt at once to be frightful exceptions to the ordinary laws of life.

When the twelfth-century monks (who were terribly afraid of the other sex) blamed St. Hugh of Lincoln for his pleasant familiarity with women, he replied at once, "It has not been given to man to be the father of God. To woman has been given to be God's mother." Dante's Beatrice, Petrarch's Laura, the devotion of knight to his lady, which runs through all the age of chivalry, have their origin in the new conception of women projected by the New Testament. So does Chaucer's *Legend of Good Women* (again to quote Ruskin, he wrote no *Legend of Good Men*). So, however much we may find them rather stuffed figures, do Dickens's "stained-glass window" women. And it is not many years since to call a girl by her Christian name was regarded by a young man as a high privilege, only to be won by long assiduity.

Whether this ideal of women has been at all dimmed in modern times, with what results, and on whose responsibility, does not belong to the present article.

The World To-day

E. J. Bingle

What is the place of the laity?

ONE of the few things on which all observers agree is the part which laymen must play in the work of the Church and the evangelization of the world. From far-off Japan we are told that the Church of to-morrow will not be a pastor's Church, it will be a laymen's Church. In North America they celebrate annually a Laymen's Sunday on which the clergy extol the virtues of the laity and allow them to read the lessons in church. The Ecumenical Institute at Bossey was established largely for the purpose of focusing interest on the place of the laity within the Church. The fact that a good deal of this eulogy comes from the clergy adds a certain piquancy to the situation. The bashful layman is apt to hide his head and wonder what it all means.

In fact the panegyrics and prognostics serve to conceal a group of problems which are extremely tough and difficult of solution. More than half the laity within the Church are women, who are for the most part unrepresented in the ranks of the clergy or in those church offices which are open to "laymen." This is not true of all Churches, but it applies to the older and larger Churches. It is a curious fact that in church-bodies where women are certainly in a majority, perhaps a large majority, they appear content to leave the control of their affairs in the hands of men, both clergy and laymen. This situation may not continue for ever.

But the more immediate problem of the laity does not arise here. It occurs, as far as we can judge, in a certain division of opinion as to what the laity are meant to do. On the one hand the laity are urged to take over various jobs in the Church which are only too often assigned to the clergy and thus relieve the clergy for their proper functions. Sometimes it is suggested that more will be required of the laity in the near future; if endowments continue to diminish and congregations and parishes are no longer able (or willing) to pay for the services of the clergy, then a new order of secular or spare-time clergy will be needed. This need will be felt—is indeed already being felt—in many parts of the world. The idea was put forward many years ago by the late Roland Allen in his book *Voluntary Clergy*.* These various duties will take up most, if not all, of the layman's spare time.

There is yet another claim on the laity. They are being told, only too frequently, that the work of evangelization, in this urban, industrial, "post-Christian" age, is peculiarly theirs. They can reach where the clergy cannot; their witness can penetrate the factory, the trade union, the political group, the professional association. A doctor's witness is most effective when exercised among his patients, to his fellow-doctors, or in hospital. The same may be said of a school-teacher, of a miner, a university professor or a dustman.

* This prophetic work (now out of print) was discussed by the Lambeth Conference of 1930 and given a lukewarm approval. There was a more full-blooded discussion in *World Dominion* at the time.

If witness of this kind is to be properly exercised, it will take up a good deal of the laymen's time outside of his "working-time." Such attempts to understand and penetrate the world are perhaps the most valuable as well as the most difficult forms of Christian witness at the present time.

This competition for the Christian layman's time and energies is serious and has significant results. If he concentrates his spare time on his Church, he becomes absorbed, accumulates a variety of church offices and becomes an "ecclesiastically minded layman." His witness is within the Church rather than outside it, and he tends to control the Church. On the other hand, the Christian layman who witnesses outside the Church in professional or political or other organizations open to him is running the risk of finding himself isolated from the Church, and almost certainly excluded from any share in its control. The Church tends to be run by those whose eyes are directed within the organization, not outside.

This situation recurs in a variety of ways at home and abroad. It happens in a special way where missionary work is transferred to the control of the local Church. Here specialized institutions like hospitals, schools, and colleges may come under the control of church officials who have no real competence for their management. It would seem that either the Church is conceived so narrowly that it covers only what the clergy and the "ecclesiastically minded laymen" can manage, or the conception must be enlarged to cover activities (and consequently, groups of people) which are not strictly "churchy" but may yet perform a vital Christian witness.*

The situation is complicated by yet another factor: in Communist-controlled areas the clergy and church-workers are being denied means of support and are being compelled to earn their living in non-religious avocations—it was suggested in one place that they might become barbers. In view of the increase of territory under Communist control some efforts have been made to train the clergy in these lay pursuits. It might seem that the spare-time clergy (lay) have now met the spare-time laity (clergy).

WHAT does stand out, whether in China or Britain or elsewhere, is that conditions are changing, more rapidly than we care to realize, so that we need to know more clearly what are the essential duties, whether of clergy or laity, and where their witness can be exercised most fruitfully, within or without the Church. It will not do to answer "both," since shortage of resources and man-power are coming to mean that rigorous choices must be made which affect both the structure of the Church and its witness and impact on the world.

The United States of Indonesia

A new State has come into existence in South-East Asia, with a population of seventy million people, of great wealth and density of population, with a peculiar strategic importance. The emergence of the federal state of

* A lively debate on this subject is going forward in the Scottish missionary journal, *Conference*, November, 1949.

Indonesia to independence since the war has not been without dust or heat, nor indeed without a distinct element of tragedy. However devious the route, the goal has now been achieved and one more free and independent sovereign Asiatic State has been born.

The future of the new State must depend on a variety of factors; it does not inherit, for reasons of Dutch policy and procedure, a body of trained indigenous civil servants and personnel in all the main departments of civil life such as made it possible for the governments of India and Ceylon to enjoy such a relatively smooth transfer of power. Nor has it the peculiar background out of which has arisen the Burmese turmoil. There are small fanatical Moslem and Communist groups which may give rise to trouble, but neither is yet very strong.

THE possibility of Communist trouble is not easily dismissed however; it is not forgotten that one of the Republican leaders, Sjarifuddin, revealed that he had been a secret Communist for years —before that he was a convert to Christianity from Islam. The prize of a Communist state in Indonesia would be a very great one, both for itself and for its strategic relation to the rest of South-Eastern Asia. If Indonesia went Communist it might well settle the fate of Indo-China, Siam, Burma, Malaya and the Philippines.

The fact that the vast majority of the inhabitants of Indonesia are Moslems does not necessarily mean that the new State will be on an Islamic pattern, though it is likely enough. The new State has proclaimed religious liberty and Christians have taken an active part alongside Moslems in its formation. Nor should it be forgotten that in Indonesia there has taken place the only really considerable accession of Moslem converts to Christianity.

The Christian Churches in Indonesia have the double background of Islam and animism. The Batak Christians come from an animist background and have shown remarkable powers of organization and self-support. All the Churches have had to face isolation and trouble in time of war and of civil war. They have a strong nationalist colouring and have managed so far to keep on terms with the sea of Islam and nationalism by which they are surrounded.

Recent visitors to Indonesia have reported on the comparative youth of the church leaders and on the fact that missionaries, while they attend the councils of the Churches, are there in a strictly advisory capacity. The young indigenous leaders seem very sure of their leadership; they face difficult situations, but they have been facing similar situations for the past ten years. It has been suggested that one reason for this confidence was the very thorough theological discipline which the Dutch missions had worked out for their pastors, which it is proposed to continue in new forms in the future.

The tensions of the post-war period have made it difficult for either the Dutch or the German missionaries to resume their former activities; it may be that missionaries of other nationalities might be welcome. It is certain that a great missionary job remains to be done in Indonesia, both in relation to Moslems and animists, but it is equally certain that the Indonesian

Church will be in the centre of this picture, both for the direction of church life and the outreach of evangelistic activity.

The leaders of the Indonesian Church are willing and eager to welcome ecumenical contacts. It is therefore of great value that it was possible for the general secretaries of the World Council of Churches and the International Missionary Council to visit Indonesia together, as a visible symbol of ecumenical unity. The Indonesian Churches need the wider fellowship of the Churches in the World Council, while they also need the stimulus of that "expectant evangelism" which is the mainspring of the missionary cause.

The Churches of Asia meet in Siam

WHILE the secular press has given prominence to the great changes which have been and are still taking place in Asia, there has been little or no notice of the meeting of church leaders from all over Asia which took place at Bangkok in December. It is not our purpose to give any account of this conference, since full reports have only just been received and we hope to publish further comment in a later issue. Even at this stage however it is well to remind ourselves of some of the significance of this event for the Christian Church.

Not all the Churches in Asia were represented; the Chinese delegates were not able to be present for reasons not yet definitely known, though they sent a message assuring the Conference of their sympathy and their eagerness to take their place in the ecumenical movement. The hindrances to free movement may become worse as a result of Communist and other pressures in Asia; this conference may therefore be the first of a series, or it may prove unique, an example of what was once possible.

Whether unique or not, its pattern is significant. The Churches and missions of Asia have tended to group themselves in their own national councils which looked westwards to their founding societies or else found their place in world-wide conferences at Jerusalem, Tambaram, Whitby and Amsterdam. This drawing together in a continental solidarity is therefore something new and important. While it should not detract from the ecumenical pattern as a whole, it calls attention to the unexploited possibilities of continental groupings in which mutual helpfulness and inspiration may increase and flourish. There was another conference of this kind at Buenos Aires last July for Latin America; the day may yet come for an African conference of this kind.

Another mark of the conference was its Asiatic direction: its chairman was an Indian, its organizing secretary a Chinese and its programme and procedure were worked out by representatives of national Churches and councils in Asia. Ecumenical and other bodies were represented in strictly limited numbers and in an advisory or consultative capacity. While the conference was free to draw on non-Asiatic speakers and showed itself very willing to do so, it was concerned with matters on which Asiatic Christians must have the decisive voice.

Whether there has emerged a genuinely Asiatic Christian consciousness, it is too soon to judge; the diversity of situations and

problems and cultures is still very great, despite the fact that some problems challenge all the Churches of Asia. Of these the greatest is undoubtedly the tidal wave of Communism which has already engulfed some countries and may yet include more. The conference was deeply concerned with this challenge, though we do not know what new insights and proposals were put forward. It is at least a gain that they should have a breathing-space to face this challenge together.

One matter on which we have some information concerns the relation of Asiatic Churches, missions and councils to the ecumenical movement as a whole. It is significant that the conference met under the auspices of two ecumenical bodies in association, the World Council of Churches and the International Missionary Council. It is known that the conference supported the proposal that the two bodies should have a joint secretary in Asia who would serve, not to build up an office or an organization, but as an ecumenical ambassador strengthening the bonds of the Churches in Asia with each other and with the rest of the ecumenical movement by means of personal contacts and mutual service. Along that line there would seem to lie a continental strategy for the Churches of Asia.

Asia cannot develop its own ecumenicity except within this double form of the relation of Churches to each other and to the world without, to which they must speak their evangel.

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Gaston

Editorial Comment

IN each number of *World Dominion* we seek to draw attention to the highlights and priorities of the world situation. A survey of China in the year 1913 startled us into a realization of the importance of the five-point policy which we have pursued ever since: and the first point in that policy is survey. The neglect of survey and the existence of denominationalism have resulted in a wasteful lack of co-ordination instead of a combined impact. Survey, while unaccountably still lacking the financial support which efficiency demands, is now semi-officially recognized as important by the existence of a Survey and Research Committee which has crowned the work of the intervening years since the first survey was made. This survey has been steadily followed by surveys of country after country, and by the issue of *World Christian Handbook*.

A point to ponder is the significance of increasing inter-church action as exhibited in the growing continental outlook which *World Dominion* has been urging and encouraging by the issue of directories, by the appointment of special agents for this purpose, by participation in conferences, and in other ways. Of great importance is the Bangkok Conference, which is referred to on p. 124. Here we have a priority, a world high-light with a vengeance. Our public Press takes little or no notice of this conference, thus omitting news of the most vital world importance. Indo-China, Siam, Burma, Malaya and Indonesia are Asia's principal rice-bowls. What is to happen in India and its surrounding rim if Communism overflows into this bowl? Communism's only successful rival is practical Christianity.

Another item in our five-point policy is evangelism. Evangelism by a revived Church is the world's only hope. The Ringing of London and other Mildmay campaigns in which *World Dominion* is interested are of great significance. The coming of the Japanese saint, Kagawa, has profoundly impressed the country. The Ringing of London campaigns have an international character by the presence, in association with Mildmay leaders, of the Rev. John Ridley, M.C., one of the greatest evangelists in the Antipodes; the Rev. John B. Nield, Ph.D., the well-known Lutheran minister from California; the Rev. Warren Walker, D.D., the official evangelist of the Southern Baptists of America, and others—a team truly inter-church, including Anglicans, Baptists, Lutherans and Congregationalists. The Mildmay Movement in Australia and New Zealand is also engaged in inter-church evangelism. One growing outcome of these campaigns is the presentation of the Church's world outlook which will enlist the help of an increasing number of ecumenically minded missionary leaders.

In all its history *World Dominion* has hoped to stimulate prayer for the needs which its articles have revealed. Let us come with boldness to the throne of grace and pray that the flood of materialism may be stayed, that spiritual issues may find a place in the United Nations, and that men who influence affairs may follow the Christian way of life. In America there is a rising tide of prayer, and it is estimated that there are forty million Christians behind its great inter-church evangelistic movement.

T. C.

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